

PASTORAL LEADERSHIP CHALLENGES IN THE CANADIAN-CARIBBEAN
CONGREGATIONS IN THE CHURCH OF GOD OF PROPHECY IN EASTERN CANADA

A THESIS-PROJECT
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DOCTOR OF MINISTRY

BY
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To Jacqueline Cornwall-Douglas, the love of my life, my precious gift from God.

Thank you for believing in me and journeying with me.

To equip the saints for the work of ministry, for building up the body of Christ.
—Paul, in Ephesians 4:12

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PREFACE

The decision to attend seminary has proven to be one of the most personal life- and ministry-altering choices of my life. My subsequent enrollment within the Leaders of Leaders master's and doctoral program, a consortium between the Church of God of Prophecy (COGOP) and Gordon-Conwell Theological Seminary, is the basis of this thesis-project. The Leaders of Leaders program was designed to train current leaders serving as state, regional, and national bishops and future senior leaders or international presbytery leaders within the COGOP, globally. As a part of the Leaders of Leaders program, this thesis-project is a culmination of eight years of master's and doctoral course work, research, and writing; while concurrently engaging in the ethos and praxis of church ministry leadership as a reflective practitioner.

Self-reflection is one of my core themes in life and ministry. The process of completing the LifeStory Exegesis assignment for a spiritual formation course in seminary has given me an opportunity to reflect on, analyze, and understand what the sacred Author has accomplished in my life. I must confess that when I saw the requirement for writing this LifeStory Exegesis paper I was scared of delving into the painful memories of years of ministry challenges I have faced. This LifeStory Exegesis process has caused me great pain but has brought immense satisfaction and joy. The sacred Author has been orchestrating my life story from the time I was in my mother's womb (Jer 1). My LifeStory Exegesis paper has revealed the overall theme of teaching. God has designed me as a passionate teacher on God's mission. The overall theme that runs through my story is that God has used several intersectional moments in my life story to show me that as the sacred Author, his penstroke is all over my life. God has given me a strong faith and surrounded me with a loving wife and supportive, obedient children. God has delivered me

from several challenges, but in the process he has made provision and assured me that he has always been with me.

There are three core design themes which have guided my personal life, family life, and ministry calling. First, I have a strong sense of God's calling. Second, I have a strong passion to fulfill the call of God on my life and accomplished his purpose. Third, I have developed a high sense of mission in every pursuit within the marketplace and church ministry leadership. My design name derived from the three core design themes is a passionate teacher on God's mission. This name captures the essence of who I am. As a passionate teacher on God's mission, I have prepared many sermons and teaching lessons, which ignite passion in persons. For more than thirty-eight years, God has empowered me in many areas of church ministry leadership to ignite passion in persons in my role as a children's ministry director, Sunday school teacher (at all levels), youth/associate pastor/lead pastor; through teaching the whole Bible, preaching sermons and teaching Bible study weekly. A Scripture passage which encapsulates my calling is Ephesians 4:11-12: "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ,"¹

A thorough analysis of my design, objectives, and the oppositions reveal there are several connections between them. It is evident that opposition has had a tremendous negative effect upon my fulfillment of the call and other God-given objectives. The call of God has always been clear to me. However, it seems that at almost every stage of my engagement in ministry there is an opposition. I have a strong passion to fulfill the sacred Author's purpose. In fact, if I should describe my philosophy of ministry in a single sentence it is: I have a strong passion to fulfill the call of God on my life and accomplish his purpose. This strong passion has been the driving force that has kept me focused, purpose driven, and persevering throughout all my life and

1. English Standard Version.

ministry challenges. Finally, the sacred Author has given a purpose statement: I exist to partner with God as a passionate teacher to inspire the next generation of leaders to advance God's mission. My purpose statement motivated me to pursue this thesis-project.

As I reflect, the Church of God of Prophecy has had significant influences on my childhood, youth, youth adult, marketplace, and church ministry leadership. Simply put, I am a spiritual offspring of the COGOP. My life is an attestation that the children's, youth, and adult ministries of the COGOP can have a generational effect, regardless of the geographical, sociopolitical, or socioeconomic dynamics of a person's existence.

Chapter 1 outlines the details of the problems and setting of this thesis-project. In observing the church ministry leadership structures within eastern Canada and the changing dynamics of Canada as an ultra-liberal and beyond modern country, it is out my personal ethos and praxis of ministry that I embark on this thesis-project. In praying, God has permeated me with his spiritual fervor to research and write this thesis-project. After the many discussions and the wisdom of Dr. Eldin Villafañe and Dr. Hector Ortiz, my advisors, I received the approval to engage in the rigors of academic research and writing. With their insights, I have arrived at the final product and title: "Pastoral Leadership Challenges in the Canadian-Caribbean Congregations in the Church of God of Prophecy in Eastern Canada." Chapters 4 and 5 offer in-depth analyses of the process of research and writing. Research and writing have been thought-provoking due to several mitigating factors and challenges. However, it has been a rewarding process of growth for me.

It is my intention and prayer this thesis-project may assist current and future church leaders to advance God's kingdom by incarnating the thesis statement: Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible

representation of the kingdom of God, to advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends; and to do so over consecutive generations in Canada.

ACKNOWLEDGMENTS

A thesis-project of this scope requires a collaborative approach from conceptualization to execution. I wish to honor and thank those who assisted in the process of the thesis-project, from the brainstorming stage, researching, execution of the project, and the writing and formatting. I am honored to have been accepted into the master's and doctoral programs at Gordon-Conwell Theological Seminary (GCTS). I must acknowledge Dr. Dennis Hollinger and Dr. Scott W. Sunquist, past and current presidents, along with the faculty and staff, who have allowed me to express my views and hone my theological; biblical; hermeneutical, and missiological perceptions. In my eight years at GCTS, the seminary has helped me to develop as a Christian leader who has learned how to think critically; be globally aware; become more spiritually mature; and assume significant ministry responsibilities beyond the Church of God of Prophecy.

All professors who have taught me at GCTS have left an indelible impression on my formation. For brevity, I shall mention Dr. Eldin Villafañe and Dr. Hector Ortiz, my doctor of ministry advisors. Through academic rigor and thorough analyses of my thoughts, arguments, assumptions, ideas, and writings, Dr. Villafañe and Dr. Ortiz have taught me how to think critically and forced me to traverse beyond my boundaries and broaden my viewpoints. Any questioning of my academic work is not attributable to their commitment to academic scholarship or professionalism, but my own opportunities to continue to grow in the pursuit of academic exploration and excellence. In the midst of severe leadership challenges, Dr. Ortiz served not only as an academic advisor but also as a senior COGOP presbytery leader; he consistently encouraged me: "Bro. Douglas, finish what you started." Mrs. Dolly Ortiz, his wife,

has played an integral role in helping me to keep track of my academic course work papers, administrative documents, and deadlines. Thank you.

Linda Triemstra Cook, workshop facilitator and my thesis-project editor, has assisted me in ensuring my writing adheres to the standards in the rich tradition of academic excellence at GCTS. Thank you for your professional editorial services. The doctor of ministry cohort 2016–2019 students at GCTS have provided valuable feedback in a safe, collegial atmosphere, compelling me to challenge my assumptions and to ascertain God’s design according to Scripture. We have become fellow thought leaders and reflective scholar-practitioners together. Our lives shall continuously being intertwined and move in tandem with the ethos of maintaining the unity of the Spirit in love and peace (Eph 4:1-4). I pray your families and congregations shall never forget the gift you are to the church.

The execution of the thesis-project developed the traction from conceptualization to a reality due to the relentless effort and hard work of the research team. In each brainstorming session, you challenged me to consider the implications, widening my sometimes narrow assumptions and perspectives, as you sought to clarify, conceptualize and confront the pastoral leadership challenges. As an act of appreciation, I list your names: Claudette Simms, Valerie Simms, Dillard Knight, Angela Brown-Knight, Marcia Gray, Leola Sullivan, Carlene Blackwood-Brown, Carroll Rattray, Lorenzo Charlicombe, Drusilla Crearer, Wendy Symister, Chenice Rickards, Darren Hamilton, and Kyrel Thompson. Your contribution to this thesis-project has eternal benefits and shall be compensated by Jesus, the Master Shepherd.

Respectful acknowledgment is offered to all Church of God of Prophecy senior church leaders, especially Bishop Timothy Coalter, general presbyter for North America, and Bishop Woodroe Thompson, national bishop of eastern Canada region, for accepting my invitation to

meet and review the purpose and the thesis-project proposal in depth. I acknowledge all COGOP participant pastors who have engaged in the survey questionnaire completion and focus group meetings. I explicitly mention the contributions of Bishop Aston R. Morrison; Pastor Kingsley and Jacqueline Morrison; Bishop Englade and Chrislene Destra; Bishop S. A. and Alma Morrison; Bishop George and Rachael Manning; Bishop Shelton and Shelly Beneby; Bishop Junior and Jennifer Stewart; Pastor Noel and Dorrette Richards; and Pastor Clinton and Dawn Bardoo.

You have all played critical roles from the initial application process to GCTS to the completion of the degree. You are truly the epitome of the spirit of Barnabas, an encourager. As such, you are worthy of special mention for your encouragement and consistent support. I also acknowledge all members of each COGOP church in eastern Canada who have faithfully served the church and have been committed stewards to ensure the continuation of the COGOP in eastern Canada for more than sixty years; you are God's gifts to the church.

My spiritual formation and church ministry leadership development is attributable to a plethora of pastors, ministers, and members of the COGOP and other denominations. Some of these leaders are now deceased. In honor of their contribution to my formation and leadership development, I shall honor them. Pastor Thelma Robertson (deceased), my first pastor, exposed me to solid pastoral leadership, regardless of gender. I have never developed a biblical or theological bias against female leadership because Pastor Robertson's giftedness to pastoral leadership obliterates any arguments against female leadership within the church. Bishop Aston Bennett (deceased), my first mentor, taught me the significance of mentorship. Bishop Bennett baptized, disciple, mentored, and nurtured me with the Word of God; he infused a passion for service and church ministry leadership by appointing me to my first leadership role as children's

ministry director at the early age of fifteen years old. Evangelist Mary Bennett, his wife, has loved and cared for me in the absence of a mother.

I honor the memory of Pastor Eva May Morrison (deceased), another mentor. Bishop A.R. Morrison and Pastor Eva May Morrison exposed me to advanced biblical exploration of Scripture and ignited a passion for accurate exegesis of the biblical text. Not only did I learn hermeneutical, but homiletical skills from Bishop A.R. Morrison and Pastor Eva May Morrison. They were the first pastoral leaders who encouraged me to pursue theological education at the master's and doctoral level. Evangelist Georgiana Taylor (deceased) first taught me at the age of fifteen about church administration and its significance to the continuation of the church. Deacon Rupert Brown (deceased), another mentor, helped to nurture the call to church ministry leadership as a future pastoral leader, while I was still a university student.

During the research and writing process, I faced some challenges. Friends, prayer warriors, and confidantes were the source of my spiritual resilience during this process. My deepest appreciation and gratitude is extended to Cheryl Muirhead-Taylor, Juliette Julien, Lola Rookwood; (deceased), Petrina Smith, Alleth Palmer, Norma Scott, Hemeria Brown, Courtney and Bronwin Anderson, Errol and Cadette Wilson, Hartley and Phyllis Babbington, Winston and Veronica Hylton, Myrtle Hamilton, Keith and Maxine Morrison, Dorrel and Rosie McDonald, Stanford and Ann Marie Hartwell, Douglas and Maxine Gunnis, Jennifer Crearer, Merlene Edwards, and Orlando Brown. Eugennie Barchan assumed the role of a big sister and motivator. She encouraged me to pursue the highest level of education. She consistently asked, "Did you finish your homework yet?" To which I would respond: "I am sure you think you are Ena Douglas." I will always remember on a specific day, I was physically exhausted; Eugennie supported me on her birthday by critiquing and providing feedback on my written work. This

unselfish act allowed me to complete a chapter before the deadline. This support was consistent; ultimately I met all my academic deadlines.

From the day I met Bishop Enoch and Louise Cornwall; their children Derrick and Pauline and all the grandchildren, I realized that God has granted me divine favour. They gave me my spouse Jacqueline as a gift. God has given me the best extended family. Bishop Enoch Cornwall and Pastor Derrick Cornwall have been two of my strongest mentors in pastoral ministry. Through his excellence in identifying, training and developing every level of leaders; lived experiences and challenges in ministry; Bishop Enoch Cornwall has taught me the true meaning of tenacity, indomitable spirit and courage to serve Jesus, the master Shepherd, regardless of the challenges. They have taught; loved; physically fed; cared for; supported me in ministry and nurtured me spiritually. For all you have done for me, I am truly honoured to call the Cornwall's my family.

My parents, Ena and Herman Douglas (both deceased), have instilled specific values in my development. Perhaps the most influential person to have affected my life and ultimately ministry is my mother, Ena Douglas. She was the first person who exposed me to the COGOP as a child by attending Sunday school every Sunday morning. She taught me the necessity of a solid education, the ethos of integrity of character, completing all assigned tasks, and remaining committed to your Christian faith. Along with my parents, my village beyond the COGOP has always been my siblings Beverly, Leroy, Devon, and Hyacinth; Peter; Cleve, and Kevin; their spouses; partners; children and grandchildren. I appreciate their love and sustenance.

Finally, but certainly not the least, I honor my immediate family: my loving wife, Jacqueline; our sons, Joshua and Jeremy; and our daughter, Kimberly. They are my strongest supporters during my education pursuits at GCTS. After twenty-seven years of marriage, my

wife, Jacqueline, has journeyed with me through twenty-five years of church ministry and pastoral leadership. Jacqueline, the love of my life, is my precious gift from God. Thank you, Jacqueline, for believing in and journeying with me. I dedicate this thesis-project to Jacqueline for her unrelenting support over the years.

ABBREVIATIONS

BTI	Bible Training Institutes
COGOP	Church of God of Prophecy
GCTS	Gordon-Conwell Theological Seminary
MDT	Ministry Development Training
NTCG	New Testament Church of God
SDA	Seventh-day Adventists

ABSTRACT

The Church of God of Prophecy (COGOP) in eastern Canada must contend with pastoral leadership challenges for the sustenance of vibrant Pentecostal congregations in an ultra-liberal and beyond postmodern Canada. Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God to advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends; and to do so over consecutive generations in Canada. The main question, pivotal to the pastoral leadership challenge is, How does the COGOP address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada? The researcher reveals the most critical pastoral leadership challenges facing the churches. He clarifies, conceptualizes, and confronts these pastoral leadership challenges. The purpose of the project is to plan strategically for the continuation of the church over consecutive generations according to Scripture (Eph 4:11-16).

CHAPTER ONE

THE PROBLEM AND ITS SETTING

Introduction

The thesis addressed is pastoral leadership challenges in the Canadian-Caribbean congregations in the Church of God of Prophecy (COGOP) in eastern Canada. The COGOP, a classical Pentecostal movement, has a strong formation in the Christian Union in 1886 in Tennessee.¹ The COGOP has been operating in Canada for almost eighty years.² People from the Third World and the global south have domiciled in Canada because of migration. Many pastoral leaders have formed vibrant Pentecostal churches which have experienced significant growth.

Global Pentecostalism has grown exponentially and will continue to grow in the twenty-first century. The COGOP in eastern Canada must contend with pastoral leadership challenges for the sustenance of vibrant Pentecostal congregations in an ultra-liberal and beyond postmodern Canada. These pastoral leadership challenges will impact the COGOP in the immediate future and threaten the longevity of the church within the Canadian context.

The main question which is pivotal to the pastoral leadership challenge is: How does the Church of God of Prophecy address pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada? The COGOP churches in eastern Canada are located in the major cities of Toronto, Ottawa, Mississauga, Hamilton, Oshawa, and Brampton in the province of Ontario and in Montreal, Quebec.

1. Vinson Synan, *The Century of the Holy Spirit* (Nashville, TN: Thomas Nelson, 2001), 114-19.

2. C. H. Jacquet Jr., "Church of God of Prophecy in Canada," in the *Yearbook of American and Canadian Churches* (1999) excerpt in Stanley M. Burgess and Ed van der Maas, *The New International Dictionary of Pentecostal and Charismatic Movements*, rev. ed. (Grand Rapids, MI: Zondervan, 2003), 542.

The researcher expects to reveal the most critical pastoral leadership challenges facing the churches. The intent is to clarify, conceptualize, and confront the pastoral leadership challenges. The purpose of the thesis-project is to plan strategically for the continuation of the church over consecutive generations according to Scripture (Eph 4:11-16).

There are several assumptions which will formulate the research project. First, many pastors are older and shall retire soon; the perceived leadership challenge is the shortage of qualified pastors. Second, pastors do not have pension benefits to facilitate their retirement; the leadership challenge is that they are serving longer within the pastorate for economic reasons. Third, young adults are not being identified, trained, and mentored to assume pastoral leadership roles; the young adults may not accept their ministry calling and leave the church out of frustration. Fourth, when there are pastoral leadership transitions these may be disruptive to the congregations; the churches may split and lose members. Fifth, the successive generation of leaders may be excluded from leading congregants who they most identify with in a multicultural context. The parameters of this project are the Church of God of Prophecy congregations within the Canadian-Caribbean churches in eastern Canada.

A proposed objective can be summarized in the following statement: Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God, to advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends; and to do so over consecutive generations in Canada.

Leadership Challenges That Define the Problem

There are several pastoral leadership challenges which may define the problem. Pastoral leadership, transitions, and the maintenance of healthy congregations necessitate the inclusion of young adults. The church as a visible representation of the kingdom of God will advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends; and do so over consecutive generations in Canada. Historically, when there is a change in pastoral leadership it is disruptive to congregations; they often split and lose members. There is the need to have leadership transitions in which congregations are sustained and remain healthy and vibrant.

The COGOP has not intentionally equipped and mentored young adults in preparation for pastoral ministry leadership. Young adults within the COGOP often criticize the church for not contextualizing the gospel in a postmodern, ultra-liberal Canadian culture. Young adults believe the COGOP does not reflect the multicultural composition of Canadian society. Young adults have expressed their exclusion from church leadership at the senior level. The senior level of pastoral leadership is responsible for creating change strategies necessary for transformation. Therefore, young adults are frustrated and disillusioned by the perceived stagnation of some COGOP churches.³ Hence, they have pursued other career options. This pastoral leadership challenge will impact the COGOP in the immediate future.

The main question which is pivotal to the pastoral leadership challenge is: How does the Church of God of Prophecy address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada? To help to clarify the problem, the commencing point of my thesis-project is to share my personal story from the perspective of a

3. I have conducted a cursory informal survey by interviewing young adults from various Church of God of Prophecy congregations in the Greater Toronto area over several years. Their collective responses reflect these opinions.

successive leader within the COGOP. I will explore a critical analysis of my story as a member of the COGOP within the Caribbean diaspora in Canada.

My Personal Journey as a Successive Leader within the Caribbean-Canadian Diaspora

My personal journey is reflective of the axiom that pastoral leadership, like any other forms of leadership, is influenced by formation. My early conversion experience plays an integral role in my spiritual formation and ultimately my pastoral leadership style. I accepted Jesus Christ as Savior and Lord, was baptized, and officially became a member of the Church of God of Prophecy in Jamaica, in June 1977. At the age of fifteen the call to pastoral and preaching ministry became obvious to the local church pastor. The local church pastor appointed me to serve as a Sunday school teacher for children under the age of twelve. Over the years the preaching ministry has been executed in Jamaica, Canada, the United States, and Africa. A pivotal experience in my pastoral leadership formation is a short-term missional ministry trip to COGOP churches in Cameroon, West Africa, in November 2005. This was my first time ministering in a culture very different from the Caribbean-Canadian context.

The COGOP as a visible representation of the kingdom of God functions under the Master Shepherd, Jesus Christ. The Holy Spirit executes Jesus' directives for his church regardless of language, cultural practices, or country of origin. The Holy Spirit empowered me to preach in several evangelistic meetings and witnessed many persons coming to faith in Jesus Christ. Not only was ministry accomplished through teaching and preaching; social and ethical engagement was central to the mission trip. This included preaching before thousands of people at the national convention; visiting local churches; assisting families with financial resources;

sponsoring seven children; visiting pastors' homes; assisting pastors and their families with financial resources; and assisting with the medical clinics.

My experiences are both inspirational and administrative leadership roles within the COGOP and corporate Canada. After thirty-eight years of church ministry service in practically all forms of leadership (a youth, associate, and lead pastor, totaling twenty-five years) and as a second-generation COGOP member for forty-three years, the pastoral leadership challenges are quite evident. Presently, I am serving as the lead pastor of the North Park Worship Centre [A Ministry of the Church of God of Prophecy] in Brampton, Ontario, Canada. Simultaneously, I have completed twenty-four years of administrative leadership in corporate Canada.

My church ministry leadership has been accentuated by my academic, professional, and ministerial training and expertise. Formal university training has earned me three diplomas in business management, accounting, and finance, and a bachelor of commerce degree in accounting and finance from Ryerson University in Toronto, Canada. Christian ministry leadership training entails the completion of the Church of God of Prophecy ministerial training program, which, resulted in me being ordained as a pastor authorized by the Province of Ontario, Canada, to solemnize marriages.

Further academic training qualifies me as an approved teacher with the Evangelical Training Association located in Wheaton, Illinois, USA. Seminary training affords me a master of arts degree in religion from Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts, USA. Currently, I am pursuing a doctor of ministry degree in Global Pentecostalism with an emphasis on church ministry leadership at Gordon-Conwell Theological Seminary.

Regardless of the many ministry accomplishments, my personal journey as a successive leader within the Caribbean-Canadian diaspora was challenging with respect to acceptance and assimilation within the first Caribbean-Canadian diaspora COGOP in Toronto. My formation is varied: a child born in Jamaica's first capital but who grew up in a farming community. My mother was a committed Christian woman who attended a COGOP in the same farming community. My father was not a Christian man. He had a strong aversion to church and always discouraged my mother from taking her children to Sunday school and all church services. My mother immigrated to Canada between the late 1970s or early 1980s and settled in Toronto. She filed immigration papers for her children to join her in Canada. This migration instantaneously exposed me to a multicultural Canadian society and a significant Caribbean-Canadian diaspora COGOP congregation.

The type of COGOP congregation was predominantly diaspora (first-generation) Jamaicans and other Caribbean people; Caribbean immigrants from England; African immigrants; a few black Canadians; a few Canadian and European Caucasians; and second-generation Canadians, children of immigrants. The predominant social status of the congregants was lower- to middle-class, hard-working people who possessed less than a high school education. There were a few young adults who were pursuing a university degree or a college diploma. The pastor's educational status was reflective of most of the congregants: limited formal education. The pastor's wife declared her possession of an undergraduate university degree. There were a few middle-class congregants who owned and operated their own businesses.

My mother was one of the lower-class, hard-working women with a grade three education. She was a single parent adept at caring for her recently immigrated children while

remaining engaged in the weekly ministry of the church. It became apparent that although the local church was spiritually vibrant, social status and classism was an issue among some of the congregants. Acceptance and assimilation of newcomers was not widely practiced. Several congregants appeared friendly, but it was revealed that they were friendly with the members of their clique. The church was very exclusive. I would later learn this was indicative of the lack of trust on the part of congregants who were undocumented.

They were not intentionally excluding people but did not know who to trust. As newcomers, my mother, my siblings, and I were excluded from many social events. Eventually some congregants who felt isolated started inviting our family to their house for dinner, because of the cliquish nature of the church. One member of the congregation ensured we had a car ride to church, especially on cold winter days. Incidentally, years later, I was one of the pastoral officiants who presided over this member's funeral service. His sister and my family are close friends to this day.

My family and I did not feel accepted initially, and it was a challenge to assimilate into the COGOP community. Some of my siblings stopped attending that local church. It took a year before I was invited to youth events and other functions. At my first youth summer event in the park I ate my lunch alone under a tree. My introduction into the diaspora experience of this COGOP church has significantly influenced my ethos and praxis of ministry.

The negative experiences have influenced my resolve never to exclude a person from any group especially within the church. I resolved not to join any clique especially in church. To date that has not changed. I have always taken an inclusive approach to people, especially newcomers to our church. Regardless of the initial negative experiences, I accepted transferred membership status and remained a committed member of the first Caribbean-Canadian congregation. Through

intentional youth and associate pastoral leadership my influence helped to change the exclusive nature of this COGOP local church.

With regards to the problem and setting, most pastors inside the local COGOP and similar churches within eastern Canada are Jamaican émigrés. Like the congregants, the pastors were bi-vocational ministers. They did not possess much formal education, whether academic or ministerial training. Many pastors and congregants worked as unskilled laborers in construction, trades, factories, hotels, gardens, hospitals (orderlies), or child care (nannies), among other low-income jobs. There were a few professional skilled-trades congregants.

The diaspora faced various challenges. They faced racial, gender, and class discrimination; sexual assaults; verbal and physical abuse; crime and violence; underemployment; underpayment of wages; homelessness; living in shelters; emotional trauma of separating from their children and spouse; constant fear of being arrested and deported by Canadian immigration officials, among other forms of challenges. My mother was arrested and placed on a deportation order twice but ultimately became a Canadian citizen.⁴

However, these challenges did not deter congregants from being faithful to their missional journey of fulfilling their God-ordained call within the local church. Pastors and church leaders have faced these challenges, but their passion for ministry did not diminish. Their passion to fulfill their God-ordained calling has not waned, although there is no doubt that these various challenges have had an impact on the formation and pastoral leadership styles of most COGOP pastors within the Canadian-Caribbean context.

4. These challenges were recollected by several COGOP members during private pastoral sessions.

Global Pentecostalism and the Formation of My Ministerial Praxis

To further clarify the pastoral leadership challenges in the Canadian-Caribbean congregations in the Church of God of Prophecy in eastern Canada, my postulation is that a pastor's ethos and praxis of ministry have their foundation in the person's identity and spiritual and community formation. A pastor's identity often determines that person's leadership style.

Paul Pettit argues that "a secure sense of personal identity is so essential to servant leadership that God will work on our hearts to develop that identity."⁵ This is critical to my ethos and praxis of ministry. My leadership praxis is reflective of my journey. I am driven by the passion that God has chosen me to bring forth fruit in ministry.⁶ I am committed to Jesus' promise that the gospel of the kingdom must be preached to all nations.⁷

I concur with John Piper's statement, "We can be drunk with private concerns and indifferent to the great enterprise of world evangelization, but God will simply pass over us and do His great work while we shrivel up in our little land of comfort."⁸ Global Pentecostalism has thrived on the commitment to the Great Commission. World evangelization has been a core value of most Pentecostal churches, including the COGOP.

A brief analysis of global Pentecostalism and the formation of my ministerial praxis reveal social, spiritual, and community formation. Global Pentecostalism took effect in Jamaica

5. Paul Pettit, *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ* (Grand Rapids, MI: Kregel, 2008), 191.

6. John 15:16.

7. Matt 24:14.

8. John Piper, *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry* (Nashville, TN: B&H Publishing, 2002), 190.

around the time of the Great Revival between 1860 and 1861.⁹ This is long before Charles Parham and William J. Seymour were engaged in the pursuit of the Holy Spirit renewal. History records that by 1910 to 1930 Pentecostalism began to effect change in the cultural, social, and religious lives of the people.¹⁰

It should be noted during this epoch, Jamaica was under British rule. The people of Jamaica began to rebel against British rule; the industrialization movement such as trade unions were making significant changes to the political and social beliefs and convictions of the people. A social and religious change in the form of Rastafarianism was born out of the disparate conditions of the people. What is my connection to Rastafarianism? Although I am a minister and pastor within the COGOP, my family has a long tradition of Rastafarianism to the present time. Many of my family members have rejected Pentecostalism in favor of Rastafarianism. I have in the past questioned whether there is meaning to Rastafarianism as so convincingly articulated by members of my family.

How did global Pentecostalism influence my formation? Regardless of my familial connections to Rastafarianism, Pentecostalism has tremendously influenced my life with a conscious awareness of the Holy Spirit, since the age of ten years old. From the age of ten I am irrevocably converted; God has called me to faith in Jesus Christ. At the age of eighteen I experienced Spirit baptism, which completely changed the trajectory of my life and catapulted me into ministry. My formation in Pentecostalism gives me the confidence in ministry never to

9. William Wedenoja, "Modernization and the Pentecostal Movement in Jamaica," in *Perspectives on Pentecostalism: Case Studies from the Caribbean and Latin America*, ed. Stephen D. Glazier (1980), excerpt in Stanley M. Burgess and Ed van der Maas, *The New International Dictionary of Pentecostal and Charismatic Movements*, rev. ed. (Grand Rapids, MI: Zondervan, 2003), 141-46.

10. Burgess and van der Maas, *New International Dictionary of Pentecostal and Charismatic Movements*, 142-46.

rely on my competency, education, or marketplace management experience. My church leadership prowess is completely attributable to spiritual gifts.

The Holy Spirit has effectively carved out my spiritual formation. Pentecostal spirituality is a core component of my assessment of Scripture as God's words. Pentecostal spirituality allows me to assimilate the theological truths about God not just in a theoretical manner but a practical way. Pentecostal spirituality is the impetus behind my understanding of God and how he created me in his image. My existence is interconnected with God's divine purpose for my life. Hence, my entire life's experiences are assessed in light of the sovereignty of God. I am of the opinion that God has orchestrated every event in my life to fulfill his divine purpose. Therefore, my *telos* of ministry is to glorify God with the entirety of my being.

Consequently, my leadership style is reflective of my Pentecostal theology and spiritual formation. My leadership style is transformational as opposed to transactional. People are the most valuable focus of my leadership. Regardless of the many years of academic training in business, accounting, management, commerce, and marketplace management, my leadership style reflects my conviction that God calls me to ministry to effect change in people's lives. I am committed to inspiring and training another generation of young adult leaders to discern God's call on their lives, respond to the call, and serve God whether in full-time vocational ministry or marketplace ministry. Subsequently, my praxis of ministry is consistently reflective and adjusting to the leadership of the Spirit.

Global Pentecostalism has grown exponentially. Pentecostalism will continue to grow in the twenty-first century. As a pastor and second-generation member within COGOP, a classical

Pentecostal movement, operating in Canada for almost eighty years,¹¹ I am indebted to the leaders of the COGOP churches. Presently, I pastor a significant size congregation.

The COGOP must grapple with the challenges of leadership transition for the sustenance of vibrant Pentecostal congregations. Global Pentecostalism as a movement has significantly impacted my life for more than forty years. My formation has its origin in the Caribbean-Canadian context. As a Jamaican émigré who has lived in Canada most of my lifetime, it is imperative that I am cognizant of the historical context of the Caribbean-Canadian church in light of global Pentecostalism. This necessitates a reflection on the history of global Pentecostalism, Pentecostal theology, and the praxis of ministry.

Practical Ministry Setting and Assumptions about the COGOP Pastors and Churches

Harvey Cox gives a critical insight into the exponential growth of global Pentecostalism and the projections for the twenty-first century. Cox asserts that most of the growth of Pentecostalism is not among white Americans (and I add Canadians) but people from the Third World.¹² Cox's observations are reflective of changes within the Canadian churches. Through migration people from the Third World and the global south have domiciled in Canada. Many have formed vibrant Pentecostal churches which have experienced significant numerical growth. These churches are now facing a leadership transition challenge. The Church of God of Prophecy is no exception. The main question which is pivotal to the leadership challenge is: How does the Church of God of Prophecy address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregation in eastern Canada?

11. Jacquet, "Church of God of Prophecy in Canada," 542.

12. Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Grand Rapids, MI: Baker Academic, 1997), 2-3.

My praxis of ministry will reflect the diasporic influences in the context of my second-generation Church of God of Prophecy, Canadian church. The Caribbean diaspora cannot be extricated from the African diaspora. How has the leadership of Pentecostal churches been influenced by these diaspora influences? The cultural traditions of the Caribbean and African influences on global Pentecostalism are evident within the Canadian church. The first (diaspora) generation of Caribbean and African leaders have significantly contributed to the growth and expansion of global Pentecostalism within Canada.

However, in an ultra-liberal Canadian society, the church as the community of God's people must reflect on its relevance and ministry strategies in order to minister effectively in a late modern world. Toronto in particular is the most ethnically diverse city in the world. Canada's multifaith and multicultural population will continue growing exponentially within the next twenty years.¹³ How has the church prepared for missional ministry in a paradigmatic shift in culture? I believe the church does not necessarily need to embrace culture, but we must engage culture. That is the blueprint that Jesus has left us as church leaders to communicate pedagogically.¹⁴

The leadership styles and ministry praxis tools which were effective within the last forty to fifty years need to change. The question to contemplate is, How does the Church of God of Prophecy address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregation in eastern Canada?

To answer this question, it is my conviction that the Canadian church needs to grapple and provide answers to related questions: Is this a first- (diaspora), second-, or third-generation congregation? Is this a white Canadian, Caribbean, or other ethnic or multiethnic congregation?

13. Statistics Canada Data from Census 2011, accessed June 14, 2018, <https://www12.statcan.gc.ca/>.

14. Eph 4:1-16. Unless otherwise indicated, Scripture quotations are from the English Standard Version.

What is the context of the diaspora dilemma? Are we addressing the challenges of the first generation (diaspora)? What type of leaders would be suitable for each of the specific congregations? What strategy would be necessitated for each type of congregation?

Many COGOP churches were started by the pastor and his or her family and a few supportive members. The pastor had no capital or salary budget, church ministry leadership training, and strategic plans to develop and grow the church. The pastor “prayed, fasted and followed the call of God and leading of the Holy Ghost.”¹⁵ Some pastors attended training programs promoted by the COGOP, such as Bible Training Institute (BTI).¹⁶ But most pastors and other ministers who entered the ministry, including myself, did not possess any formal seminary training. During the offering of BTI courses I attempted to sign up but was denied the opportunity; some leaders cited my age as a barrier. I truly commend the leaders of the COGOP for their visionary insights in developing training programs for their pastors and leaders.¹⁷

Today, there is a strong appreciation for the service of the previous generation of leaders. They have served faithfully and accomplished enormous feats to advance the kingdom of God, without much formal or any seminary training. However, it is evident that most pastors are older and shall retire very shortly. The present dilemma for the Church of God of Prophecy in Canada and eastern Canada in particular is a lack of leaders who are equipped to lead COGOP churches into the twenty-first century.

I will note two areas which are pivotal to addressing the leadership pastoral challenges. First, what type of leaders would be suitable for each of the specific congregations? Hence,

15. These are comments which have been uttered several times in my conversation with some pastors.

16. BTI was an intensive, three-year training program for pastors and congregants offered by the COGOP.

17. I am a graduate of the master’s degree program for Leaders of Leaders, Gordon-Conwell Theological Seminary and COGOP consortium.

leaders who are most identifiable with their congregants in a multicultural context are more likely to effectively lead that congregation. This can take the form of varying demography, such as ethnicity, age, or educational training. The pastoral leadership team should reflect the demographics of the society and congregation. This will create an atmosphere of inclusion within the congregation.

Second, what strategy would be necessitated for each type of congregation? The national bishop who oversees the COGOP churches and has the responsibility of appointing pastors should do so in consultation with the congregants. Target hiring of lead pastors, preaching pastors, youth pastors, worship pastors, and other key leaders, graduates from seminary programs, will assist in establishing a pastoral team which will serve the needs of the congregants. There is a need to create training, development, and mentoring programs which prepare pastors for leadership within twenty-first century Canadian society. These are only a cursory response to the pastoral leadership challenges presented.

Methodology and Parameters of the Project

The primary research is designed to explore the pastoral leadership challenges in the Canadian-Caribbean congregations in the Church of God of Prophecy in eastern Canada. The researcher will engage in the collection of primary data to discover the pastoral leadership challenges in alignment with the thesis objective statement: Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God, to advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends; over consecutive generations in Canada. The researcher expects to reveal the most critical pastoral leadership challenges facing the churches. There are thirty-two

Church of God of Prophecy churches within eastern Canada. This population includes nine Francophone churches and one Spanish-speaking church. In the process of primary data collection, the researcher shall consider the history, theology, sociology, anthropology, and personal experience of the pastors.

The most suitable methodological instruments for this type of research will be questionnaires, focus groups, and interviews with founding pastoral leaders. The questionnaires will assist the researcher in capturing the real responses which will be numerically analyzed, producing consistent responses regardless of the participating pastor, and which will enable quantitative interpretation of the data. The researcher will utilize the Likert-type scale variations *strongly disagree, disagree, somewhat disagree, neutral, somewhat agree, agree, and strongly agree*. This scale variation will allow the researcher to uncover the varying perspectives of the pastoral leaders.

For comparative analysis the researcher may conduct questionnaires with Church of God of Prophecy pastors and pastors in other denominations. Note, the majority of pastors examined will be from the COGOP. The other denominations' churches may establish context and a comparative analysis example; other Pentecostal and Seventh-day Adventists (SDA) churches which have similar context and constituents. The researcher will conduct interviews and focus groups within the Canadian-Caribbean diaspora communities in eastern Canada.

Conclusion

The main question which is pivotal to the pastoral leadership challenge is: How does the Church of God of Prophecy address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada? In this chapter, I address these pastoral

leadership challenges from a broad introductory perspective. The research aims to clarify, conceptualize, and confront the pastoral leadership challenges revealed in the project design and thesis-project.

The researcher expects to reveal the most critical pastoral leadership challenges facing the churches and make recommendations. The researcher anticipates that the broader context of the thesis-project will confirm or refute the perceptions of the changing constituency, their needs, and how these needs impact upon the requisite pastoral leaders.

The thesis-project may confirm that the COGOP needs to develop a succession plan for pastoral leaders. The succession plan may demonstrate the need for preparation of current and young adults as new leaders. Reviewing the ethno-cultural dynamics of diaspora pastoral leaders is one of the outcomes of the research. Consideration of term limits of pastoral leadership, for example, limiting tenures to four or five years, may present a strong solution to the pastoral challenges. Exploring target hiring of non-Caribbean pastoral leaders to assist the COGOP churches to engage the multicultural peoples of Canada is another of the perceived pastoral leadership challenges.

This may mean selecting various types of leaders for the many generations; exploring Caribbean-diaspora leaders and their leadership styles based on formation and traditions; mentorship research, examples of mentorship, and talent management. In addition, the expected outcomes may provide answers for change strategies for succession planning for senior or lead pastors, associate pastors, youth pastors, and other levels of pastoral leadership. Consequently, the outcomes may help in the development of pastoral leadership strategies to facilitate effective leadership transitions.

CHAPTER TWO

LITERATURE REVIEW

The literature review will support a proposed thesis objective which can be summarized in the following statement: Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God to advance in proclaiming the gospel, ministering to the social needs of people, and effecting societal trends, and to do so over consecutive generations in Canada. The main question which is pivotal to the pastoral leadership challenge is, How does the Church of God of Prophecy address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada? There are several journal articles and books which I have researched and consulted to identify, summarize, and analyze the connection to this thesis-project, both in terms of content and methodology. These summaries and analyses will conceptualize the main themes of the thesis-project.

Amos Yong, *The Spirit Poured Out on All Flesh*

How does Pentecostalism sustain its role without developing a global theology in a late modern world, including Canada? Amos Yong asserts, “Pentecostalism as a worldwide movement provides an emerging theological tradition through which to explore the possibilities and challenges confronting the development of Christian theology for our late modern world.”¹

1. Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 18.

Every author is motivated by an intrinsic need to express his or her idea in the most unique literary style. Yong is no different. Although the contents of *The Spirit Poured Out on All Flesh* reveal the theological nature of Yong's postulations, he explicitly states his unique experience to propose a global theology. Yong concedes his context is fundamentally from his Pentecostal pedigree, pedagogical influences, and lived experiences as a pastor's son. Yong's framework is fourfold: the variety of Pentecostal contexts; ecumenical contexts; eschatological context, and immediate context.²

The synthesis of Yong's work commences with the main thesis, "Pentecostalism as a worldwide movement provides an emerging theological tradition through which to explore the possibilities and challenges confronting the development of Christian theology for our late modern world."³ This main thesis accentuates the efficacy of Pentecostalism and the possibility of global theology. An evaluation of Yong's ideas inaugurates his hypothesis: "Christian theology can continue to speak in this new global context but also that Pentecostal theology in particular can do so—a bolder and more ambitious claim."⁴ To support his hypothesis, Yong carefully selects key components of Christian theology, such as soteriology, ecclesiology, and theology of creation, to solidify his primary themes that Pentecostal theology is particularly relevant in the late modern world because the Spirit has been poured out on all flesh. Yong further identifies the ubiquitous emerging global issues and postulates arguments for Pentecostal theology which affirm world theology and public theology.

To identify the major themes that support his primary claim, Yong draws on the Lukan-Acts narratives to formulate his arguments of the efficacy of Pentecostal theology in a late

2. Yong, *The Spirit Poured Out on All Flesh*, 9-11.

3. Yong, *The Spirit Poured Out on All Flesh*, 18.

4. Yong, *The Spirit Poured Out on All Flesh*, 18.

modern world. Yong creates the pivot of his assertions on the question asked on the day of Pentecost: “What does this mean?” Peter’s response to that question was “that this was the last days’ outpouring of God’s Spirit upon all flesh.”⁵ To commence the proposal of a Pentecostal theology Yong rephrases the question in a theological framework: “What does it mean that God did so then and continues to pour the Spirit on men and women, young and old, slave and free (Acts 2:17-18; cf. Joel 2:28-29)?”⁶ Yong initiates a response by drawing on the themes of Christian theology, first, theology as doxology. He creates the argument that Pentecostal theology is reflective of the liturgical praxis of prayers, praises, and worship of persons on whom the Spirit has been poured out. Second, theology as theodicy affirms the cogent truth that Pentecostal theology gives credence to the efficacy of the divine response to the Spirit to transform the fallenness of the human condition. Third, theology as second-order reflection postulates that Pentecostal theology accentuates and harnesses the lived experiences of persons who have triumphed over Satan, sin, and sickness.⁷

To advance his arguments Yong employs an elusive yet candid approach, to avoid the pitfall of theological biases in favor of his pneumatological theology. In his quest to confirm that Pentecostalism and Pentecostal theology in its tradition is relevant in the late modern world, Yong connects each postulating idea to his primary claim that the Holy Spirit has been poured out on all flesh empowering them to fulfill an eschatological theology of the gospel and the kingdom, the here but not yet. Yong unapologetically emphasizes his Pentecostal conviction of

5. Yong, *The Spirit Poured Out on All Flesh*, 31.

6. Yong, *The Spirit Poured Out on All Flesh*, 31.

7. Yong, *The Spirit Poured Out on All Flesh*, 31.

Spirit baptism without creating a dichotomy of Spirit baptism as initiation into the ecclesia and Spirit baptism as empowerment.⁸

Yong carefully selects key components of Christian theology, such as soteriology, ecclesiology, and theology of creation, to solidify his primary ideas and themes that Pentecostal theology is particularly relevant in the late modern world because of the Spirit poured out on all flesh. Yong further identifies the ubiquitous emerging global issues and postulates arguments for Pentecostal theology which affirm world theology and public theology. Soteriology, as experienced in the global south through the spread of global Pentecostalism, has effected significant changes in the political, economic, and social affairs of these countries. Yong coins the term “egalitarian patriarchalism”⁹ to argue that the Spirit poured out on all flesh in Latin America is an indication that Pentecostal theology is relevant to the possibility of a global theology. The Spirit has been poured out upon sons and daughters in Latin America. Yong further suggests that the machismo attitude which is pervasive within the culture will change, first in the home if the Pentecostal effect reaches the home. Similarly, Pentecostalism has created major political changes in political leadership. The emergence of Pentecostalism in these once Roman Catholic countries has resulted in the liberation of ethnic minorities and women attaining equality.¹⁰

In evaluating Yong’s argument with regard to the “egalitarian patriarchalism” as an expression of the sociopolitical, socioeconomic, and psychological realities of the power structure within the home and society influenced by Pentecostalism, I concur that similar expressions have been seen in the Canadian-Caribbean diaspora context. Often when Caribbean

8. Yong, *The Spirit Poured Out on All Flesh*, 119.

9. Yong, *The Spirit Poured Out on All Flesh*, 41.

10. Yong, *The Spirit Poured Out on All Flesh*, 41.

women receive salvation there is a noticeable shift in the power structure of the home and church. Women assume leadership in several areas of the church. Women tend to be strong financial supporters of the church, while providing the main sources of income within their immigrant families. Psychologically their mental and emotional state shifts to a more stable perspective. Their overall disposition and attitude to life change, regardless of the human condition. Yong's observations are correct. Pentecostalism has definitely influenced the socioeconomic, sociopolitical, and psychological dynamics of the Canadian-Caribbean diaspora.

Yong's willingness to venture into the traditional ecclesiastical and theological diatribes of subordinating the Spirit to the Son gives credence to his argument for a robust pneumatological theology. He contends that pneumatological theology can "preserve without disengaging the Spirit from the Son altogether."¹¹ I concur with Yong's assertion that there is no contradiction between the mission of the Son and that of the Spirit. The Bible confirms the biblical theology that the Spirit anointed Jesus, empowered his earthly ministry, and sustained him through his passion on the cross.¹² Yong solidifies this cogent truth by borrowing D. Lyle Dabney's term *pneumatologia crucis*,¹³ a pneumatology of the cross.

Yong advances his argument for a pneumatological ecclesiology. He emphatically states: "The church is an organic, dynamic and eschatological people of God called after the name of Jesus and constituted in the fellowship of the Holy Spirit."¹⁴ Yong is cognizant of the historical schisms which permeate the history of the Christian church. Similarly, he is aware that at the inauguration of global Pentecostalism the mainline churches repudiated the charisma of the

11. Yong, *The Spirit Poured Out on All Flesh*, 111.

12. Acts 10:38; Luke 4; Mark 14:36.

13. Yong, *The Spirit Poured Out on All Flesh*, 112.

14. Yong, *The Spirit Poured Out on All Flesh*, 122.

Spirit. He concedes that the church is a community of the people, engaging in liturgy, spiritual formation, and social justice. Therefore, he ardently suggests that Pentecostals should place emphasis on the “pragmatic, transformative, and eschatological dimensions of being and becoming the people of God.”¹⁵ In assessing Yong’s assertion, as a Pentecostal pastor it is my persuasion that the Spirit’s role within the Church of God of Prophecy is to maintain unity of the believers. But I strongly believe that a pneumatological ecclesiology is not complete without the role of the Spirit sustaining the salvific power of Jesus and the eschatological nature.

Yong further identifies the ubiquitous emerging global issues and postulates arguments for Pentecostal theology which affirm world theology and public theology. It is my conviction that a biblical-based Pentecostal theology will assist in the formulation of the contextualization of the gospel to minister to peoples of all races, economic status, and gender. An assessment of Scripture reveals that the early church on and after the day of Pentecost ministered to peoples of all races, economic status, and gender. In this late modern world and in Canada, a Pentecostal theology will affirm such praxis of ministry, to minister to peoples of all races, economic status, and gender. The willingness to allow the Spirit to guide Pentecostal pastors in the Canadian-Caribbean diaspora and the emerging generation of leaders shall facilitate the further expansion of Pentecostalism and the possibility of global theology. In addition, the COGOP pastor within the Canadian-Caribbean diaspora must be cognizant of the necessity of ministering to a multicultural society, not only people of African and Caribbean origins.

Yong proves his main thesis, “Pentecostalism as a worldwide movement provides an emerging theological tradition through which to explore the possibilities and challenges

15. Yong, *The Spirit Poured Out on All Flesh*, 166.

confronting the development of Christian theology for our late modern world.”¹⁶ How does Pentecostalism sustain its role without developing a global theology in a late modern world, including Canada? An appraisal of Yong’s arguments affirms the reality that the COGOP in the Canadian-Caribbean context, though facing pastoral leadership challenges, must also wrestle to establish Pentecostal theology as a framework for ministry in an ultra-liberal Canada.

Dietrich Bonhoeffer, *The Cost of Discipleship*, a Christocentric Leadership Paradigm

If the COGOP in the Canadian-Caribbean context, though facing pastoral leadership challenges, must also wrestle to establish Pentecostal theology as a framework for ministry in an ultra-liberal Canada, what leadership paradigm is most suitable in the Canadian context? Perhaps the most relevant book to consult for a leadership paradigm is the Bible as the premier book on pastoral leadership and its challenges. The Bible teaches pastoral leaders are not called to assume the responsibility of fulfilling the task of ministry alone but to engage persons to execute the work of ministry.¹⁷ Dietrich Bonhoeffer concurs with the Bible’s position on leadership within the church. Bonhoeffer asserts that pastoral leadership is a calling. This commitment often requires the denial of many of life’s pleasures, time constraints, leisure, and most of all introducing the inherent risk to one’s health and life. Bonhoeffer exemplifies the call of God to participate in the mission of God. Bonhoeffer’s conviction that his call to pastoral leadership was a direct call from Jesus is best expressed in his famous statement, “When Christ calls a man, he bids him come and die.”¹⁸

16. Yong, *The Spirit Poured Out on All Flesh*, 18.

17. “Walk in a manner worthy of the calling to which you have been called” (Eph 4:1-16).

18. Dietrich Bonhoeffer, *The Cost of Discipleship* (New York, NY: Simon & Schuster, 1959), 89.

A pastoral leader's formation and biblical and theological perspective is fundamentally the ethos from which the worldview on leadership is formed and practiced. When in the crucible of persecution the Christian leader often draws on these perspectives to navigate the challenges. Bonhoeffer's life exemplified this to be the case. It is from his biblical and theological perspective that Bonhoeffer wrote *The Cost of Discipleship*. Bonhoeffer had developed a high view of God and Scripture. His early faith tradition, which was Lutheran, created his spiritual formation.¹⁹ Hence, Bonhoeffer had an evangelical tradition with a strong emphasis on Scripture. Although not explicitly stated, Bonhoeffer's philosophy of ministry is implied within his discourses. He believed in the clear demarcation of politics and religion. Bonhoeffer understood that governments were established based on God's natural law, but when governments became corrupted they were to be confronted and opposed. Bonhoeffer also had a strong conviction that a pastoral leader had a duty to confront tyrannical leadership as he witnessed the atrocities committed by Adolf Hitler and his political party.²⁰

Bonhoeffer was of the opinion that Christians ought to exercise love toward all forms of government but in the process ought to be willing to die for one's convictions. His family background and religious traditions would have prepared Bonhoeffer to profess and strongly adhere to a pacifist worldview. But Bonhoeffer's life was far from being pacifist. He was resolute that when a government had ignored the rights of the human person and isolated them to deny their moral and religious freedoms, the government ought to be challenged.²¹ Bonhoeffer's brief life had at its core the biblical and theological perspective of the incarnation of the gospel of Jesus Christ. He has taught the pastoral leader that the execution of the call to leadership will

19. Bonhoeffer, *Cost of Discipleship*, 29.

20. Bonhoeffer, *Cost of Discipleship*, 30.

21. Bonhoeffer, *Cost of Discipleship*, 30.

always present a challenge. While fulfilling the call, martyrdom is constantly lurking in the background. However, that is not enough reason to negate the responsibility of taking the gospel to a world that hates Jesus and his church. The gospel is the good news. Genuine acceptance of the gospel's message and Jesus as the protagonist of mission will always demand a price. The delivery of this good news can certainly be detrimental to the pastoral leader's life.

Bonhoeffer's leadership paradigm is based on Jesus' biblical teaching throughout the gospel and on Jesus' command to make disciples as stated in the Great Commission (Matt 28:16-20). The pastoral leader must first submit to the incarnate mind paradigm. This is the *phroneo*,²² to dispose the mind in the form of Jesus Christ. The pastoral leader ought to have an attitude which is reflective of Jesus' attitude while engaging in his earthly ministry. This is an attitude which gives priority to the needs or personal safety and security of others. It is evident that Bonhoeffer grasped this concept of the incarnate mind paradigm and exercised it in the praxis of ministry. Bonhoeffer had an attitude that was reflective of Jesus Christ. In *The Cost of Discipleship* Bonhoeffer encourages the pastoral leader to reflect on the fact that fallen humans cannot take on the form of God. God determined that he would take on human form.²³ Therefore, God in the person of Jesus Christ came to humans in the form of a slave. This is the incarnation. The pastoral leader cannot by himself conform to the image of Jesus Christ. It is the form of Jesus Christ which seeks to be formed in the pastoral leader.²⁴

Bonhoeffer's leadership paradigm through discipleship is compressed in the thought that the pastoral leader can become like Jesus Christ only because he took on human form. Having

22. *Phroneo* is a Greek term; the most explicit and practical calling is to "have this mind among yourselves, which is yours in Christ Jesus" (Phil 2:5).

23. Bonhoeffer, *Cost of Discipleship*, 300.

24. Bonhoeffer, *Cost of Discipleship*, 301.

been transformed into the image of Jesus Christ, pastoral leaders are empowered to model their life and leadership on that of Jesus. At this stage the pastoral leader engages in the praxis of ministry by focusing on dedicated discipleship in the image of Christ.²⁵ The pastoral leader is challenged to develop a style of leadership that is an integrated incarnation type of leader.²⁶ The integrated type of leader understands the significance of shared life. The leader knows that life in ministry cannot be lived in isolation but must be shared with others.

The developing of young adults as pastoral leaders while fulfilling the call to ministry is essential to preparing qualified leaders within the church. The integrated incarnation type of leader lives from the perspective of constantly giving of his personhood. Bonhoeffer was an integrated incarnation type of leader. He gave up the safety and security of living in New York and London to return to Germany for the sole purpose of sharing life with the pastoral leaders and pastors of the German church. Bonhoeffer convincingly argues that the cost of discipleship inspires pastoral leaders to execute their praxis of leadership with a Christocentric leadership paradigm, regardless of the pastoral challenges.

An evaluation of Bonhoeffer's perceptions reveals that his Christocentric leadership principles continue to inspire a new generation of pastoral leaders. An assessment of Bonhoeffer's postulations concludes the biblical accuracy of his assertions. Bonhoeffer's work affirms the position the COGOP in the Canadian-Caribbean context: though facing pastoral leadership challenges, it must also wrestle to establish Pentecostal theology as a framework for ministry in an ultra-liberal Canada. Bonhoeffer's postulations confirm there is significant cost to pastoral leadership. The leadership paradigm most suitable in the Canadian-Caribbean context is pastoral leaders are encouraged to model their life and leadership on that of Jesus Christ.

25. Bonhoeffer, *Cost of Discipleship*, 304.

26. Dr. Hector Ortiz argues this position in a lecture on Christian leadership.

J. Oswald Sanders, Essential Qualities of Pastoral Leadership to Fulfill the Call of God

If the leadership paradigm most suitable in the Canadian-Caribbean context is that pastoral leaders are encouraged to model their life and leadership on that of Jesus Christ, what essential qualities of pastoral leadership are necessitated in fulfilling the call of God? J. Oswald Sanders explains the essential qualities of pastoral leadership to fulfill the call of God in *Spiritual Leadership*. When compared with formal education and training, these essential qualities are clearly intrinsic in the Holy Spirit's formation of pastoral leaders.²⁷ Sanders argues the hallmark of the pastoral leader is humility. He further explains that a pastoral leader cannot be trained to be humble; this is the work of the Holy Spirit enabling her for ministry. The cogent truth is pastoral leadership requires Spirit-filled people.²⁸ The pastoral leadership challenges may be solved by applying such cogent truths.

Sanders elucidates the ministry-tested work on the spiritual formation of believers and church leaders. In fact, this revised version of the original lectures to train overseas missionaries expands on the persuasive truths of leadership. This critical analysis leads me to conclude this book is in essence a spiritual leadership formation manual. It is not just for present pastoral leaders but for any believer who desires to pursue a Spirit-empowered life through any expression of leadership. Sanders posits several leadership principles which equip a pastoral leader with the opportunity to reflect and apply the biblical and leadership concepts. His purpose in preparing this manual "is calculated to be of help to even the younger Christians in whose hearts the Holy Spirit working to create a holy ambition to place all powers at the disposal of the

27. Matthew 20:25-27 records the biblical basis.

28. J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, rev. ed. (Chicago, IL: Moody Press, 1994), 51-63, 79.

Redeemer . . . too, that will rekindle aspiration and crystallize a fresh purpose in the hearts of those further along the road of leadership.”²⁹

Obviously, Sanders’s approach to leadership takes into consideration no leader ever reaches the zenith, attaining the requisite competencies, without the need for continued growth and development. He highlights the biblical theme that pastoral leadership is the highest form of leadership; it carries eternal rewards. If this is the case, should a person aspire to pastoral leadership within the church? The answer lies in the understanding of ambition. Sanders defines ambition as “campaigning for promotion.”³⁰ Without hesitation he asserts that the “true spiritual leader will never campaign for promotion.”³¹ Sanders contrasts ambition with service, concluding that service is the basis of true greatness and leadership. However, he cautions that service comes at a high cost. Sanders creates a compendium of verifiable leadership principles which all have their foundation in Scripture. In utilizing Jesus’ teachings in the Gospels, Sanders accentuates the master principle of leadership, servanthood. He convinces the pastoral leader to acquiesce to the conclusion that true pastoral leadership is to emulate Jesus, the Master.³²

Sanders’s treatment of pastoral leadership concepts in light of calling engages several biblical and theological theories to formulate his many leadership principles. He develops two main concepts, the Master Principle of servant-leadership and spiritual leadership requires Spirit-filled people.³³ The theology of the Trinity, specifically the work and ministry of the Holy Spirit, the second person of the Trinity, is consulted to affirm the indispensable qualities of pastoral

29. Sanders, *Spiritual Leadership*, 12, 13.

30. Sanders, *Spiritual Leadership*, 15.

31. Sanders, *Spiritual Leadership*, 14, 15.

32. Sanders, *Spiritual Leadership*, 23, 25.

33. Sanders, *Spiritual Leadership*, 23, 79.

leadership. The theology of pastoral leadership is theorized in Sanders's expression of spiritual formation. Understanding the truth that followership is greater than leadership is a key concept which Sanders repetitively asserts.

The question: Can a young adult become a leader?³⁴ By extension, Can young adults become pastoral leaders without experiencing a divine call from God? These questions are best answered by exploring the biblical warrants shown in Scripture. Jesus selected twelve ordinary men who did not possess formal training; they were not members of the clergy or a religious order; they did not belong to prominent families. Jesus saw in these men potential which he developed. The biblical theology on pastoral leadership points the believer to conclude that spiritual leadership can be taught through spiritual formation, training, and development. Although leadership potential may be identified through the natural proclivity of abilities and giftedness, Scripture teaches leaders must be called for pastoral leadership and prepared through mentorship. For example, in Scripture Paul mentored Timothy, transforming a timid young adult into a dynamic pastor leading the church in Ephesus.³⁵ Sanders extricates these biblical values about pastoral leadership by giving insights into the qualification of leadership.³⁶ The biblical and theological concepts of pastoral leadership are often countercultural. Leadership in the marketplace is often determined by attaining the highest level of formal education and training.

In the biblical context, a pastoral leader may serve effectively without formal training. To solidify these convincing truths Sanders explains the essential qualities of pastoral leadership.³⁷ When compared with formal education and training, these essential qualities are clearly intrinsic

34. Sanders, *Spiritual Leadership*, 35.

35. The narrative is recorded in Acts 16 and 1 Timothy 1; 3.

36. Sanders, *Spiritual Leadership*, 40-45.

37. Sanders, *Spiritual Leadership*, 51-63.

in the Holy Spirit's formation of the pastor.³⁸ For example, Sanders states, "Humility is the hallmark of the spiritual leader."³⁹ A pastor as a spiritual leader cannot be trained to be humble; this is the work of the Holy Spirit enabling the person for leadership ministry. Let me reiterate, pastoral leadership requires Spirit-filled people.

Sanders skillfully conceptualizes and gives practical steps in the formation of pastoral leaders. To further accentuate the key theological and biblical motifs on pastoral leadership, Sanders fails to compare and contrast the essential pastoral leadership qualities with that of a postmodern worldview on leadership, especially for young adults. Comparing and contrasting would have provided critical insights to young adults called to pastoral leadership. This would dispel the thinking that marketplace and business and civil government leadership competencies are naturally transferable to church ministry and pastoral leadership. Marketplace leadership, though not on the same level of spiritual leadership, is a form of calling. Young adults can deduce relevant principles from Sanders's writings. This may be applicable to marketplace leadership, ultimately convincing more young adults to engage in marketplace ministry as an expression of the call of God.

Similar to Bonhoeffer, who believes that the Christian leader ought to engage in the praxis of ministry by focusing on dedicated discipleship in the image of Christ,⁴⁰ Sanders postulates the Master Principle: pastoral leadership within the kingdom is based on servanthood, not lordship (Mark 10:42-44).⁴¹ Sanders highlights several critical leadership themes in this pioneering work on leadership that are applicable to the thesis-project on pastoral leadership

38. Matt 20:25-27.

39. Sanders, *Spiritual Leadership*, 61.

40. Bonhoeffer, *Cost of Discipleship*, 304.

41. Sanders, *Spiritual Leadership*, 22, 23.

challenges. As a lead pastor, I concur with Bonhoeffer's argument that the Christian leader ought to engage in the praxis of ministry by focusing on dedicated discipleship in the image of Christ, and Sanders's position that pastoral leadership within the kingdom is based on servanthood, not lordship. The faithful pastoral leader serving within the Canadian-Caribbean diaspora context, which may have been influenced by the postcolonial leadership style, is advised to assume servanthood pastoral leadership ministry praxis and a discipleship model. This servanthood pastoral leadership ministry praxis and a discipleship model challenges, inspires, and reaffirms my resolve that it is not the highest attainment of academic education which will define the pastoral leader but the spirit of servanthood. In fact, I agree with Sanders's assertion that "effective spiritual leadership does not come as a result of theological training or seminary degree, as important as education is."⁴² This assertion can augment the perspective of the pastoral leader, to prioritize and align her seminary training with the spirit of servanthood, not pride, which is often associated with the accomplishment of academic training. The pastoral leader needs the Holy Spirit to form spiritually the Christian virtue of humility, which is an integral component of servant leadership.

Sanders articulates the interaction between prayer and leadership which will enhance the leadership effectiveness of a pastor. He emphatically writes, "Prayer is indeed the Christian's vital breath and native air."⁴³ This is a poignant statement. The most natural tendency in leadership is to lead from training or lived experiences. But if a leader will be faithful to the calling of pastoral ministry, prayer must be her core value. The most faithful leader is Jesus. Scripture teaches that Jesus often took time to pray. Before Jesus began his earthly ministry he engaged in intensive prayer and fasting (Luke 3; 4). Jesus prayed before he raised Lazarus from

42. Sanders, *Spiritual Leadership*, 22.

43. Sanders, *Spiritual Leadership*, 22.

the dead (John 11). The night before his passions to the cross, Jesus prayed all night (Luke 6:12). Therefore, the pastoral leader must resolve her leadership ministry cannot be executed in faithfulness to her calling and serving God without engaging in constant prayer. In emulating Jesus' practice of early morning retreating for prayer, the pastoral leader is encouraged to engage in this core practice. In fact, this core practice of prayer is the direct connection between a clear vision to lead God's church; pray for God's wisdom and the Holy Spirit's guidance in pastoral ministry.

How can the pastoral leader respond to leadership challenges in assessing Bonhoeffer's and Sanders's perspectives? Bonhoeffer's *Cost of Discipleship* aims to inspire pastoral leaders to execute their praxis of leadership with a Christocentric leadership paradigm, regardless of the pastoral challenges; Sanders postulates the Master Principle: pastoral leadership within the kingdom is based on servanthood, not lordship. There are apparent conflicting tensions between Bonhoeffer's and Sanders's views. Bonhoeffer unfolds his cogent arguments in a convincing manner.

However, when faced with the challenges of pastoral leadership, Bonhoeffer chose to engage in what may be interpreted as civil disobedience and defiance to the ruling authorities (Rom 13). Bonhoeffer unsuccessfully attempted to influence German pastors to defy the ruling authorities. The pastors' nonresponsive attitude and close affinity with the ruling authorities forced Bonhoeffer to repudiate the German church and its pastoral leadership. Bonhoeffer's position of defiance contradicts Sanders's perspective of servanthood, not lordship. Further evaluation of Bonhoeffer's position reveals he was seeking change against a regime which was in direct opposition to the biblical principles of preserving human life; persons created with the *imago Dei*. Therefore, Bonhoeffer's defiance was justifiable and arguably biblical in scope. In

essence, there is no conflict between Bonhoeffer's and Sanders's views on leadership challenges. Can a Canadian-Caribbean pastoral leader not exercise defiance as opposed to being subservient in the course of leadership challenges in an ultra-liberal and late modern Canada? The lesson for Canadian-Caribbean pastoral leaders facing challenges and leadership crises is that their ministry's responses must be biblically accurate and theologically sound.

The Sociological and Cultural Reality of the Canadian-Caribbean Pastoral Leader

Is it sufficient for pastoral leaders to explore their leadership formation and ministry praxis only in the spiritual paradigm of Bonhoeffer and Sanders? How does the Church of God of Prophecy address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada, in light of the pastoral leaders' sociological, cultural, and psychological formation? Perhaps a concise review of the literature which explores the sociological and cultural reality of the pastoral leader and the Canadian-Caribbean diaspora shall disclose relevant information to better understand some of the pastoral leadership challenges and that of the congregants. In addition, a careful examination of the demographical information about the churches and sociopolitical and socioeconomic status among other sociological contexts will be instructive to the response of the thesis theme.⁴⁴ I chose to explore the writings of William Wedenoja, "Modernization and the Pentecostal Movement in Jamaica"; James J.

44. There are several instructive works which I consulted to provide a comprehensive understanding of the sociological and cultural reality of the pastoral leadership and the Canadian-Caribbean diaspora, such as Bonham C. Richardson, *The Caribbean in the Wider World, 1492–1992: A Regional Geography* (Cambridge, UK: Cambridge University Press, 1992); Jack Hill, "Black Religious and Higher Education: Rastafarian Identity as a Resource for Inclusiveness," *Journal of Beliefs and Values* 24, no.1 (2003): 3-13; Sidney W. Mintz and Sally Price, *The Caribbean Contours* (Baltimore, MD: Johns Hopkins University Press, 1985); Gordon K. Lewis, "The Challenge of Independence in the British Caribbean," in *The Growth of the Modern West Indies*, ed. Gordon K. Lewis and Franklin W. Knight (Kingston, Jamaica: Ian Randle, 2004); Bridget Brereton, "Society and Culture in the Caribbean: The British and French West Indies, 1870–1980," in *The Modern Caribbean*, ed. Franklin W. Knight and Colin A. Palmer (Chapel Hill: University of North Carolina Press, 1989), 85-109; Eric Williams, *Capitalism and Slavery* (Chapel Hill: University of North Carolina Press, 1994); Andrejs Skaburskis, "Race and Tenure in Toronto," *Urban Studies* 33, no. 2 (March 1996): 223-52.

Teevan and W. E. Hewitt, *Introduction to Sociology*; and Augie Fleras and Jean Leonard Elliott, *Unequal Relations*.

The chapter written by William Wedenoja, “Modernization and the Pentecostal Movement in Jamaica,”⁴⁵ gives a comprehensive evaluation of the cultural, economic, religious, sociological, psychological, and political dynamics which effect the formation of most pastoral leaders and congregants within the Canadian-Caribbean diaspora. Wedenoja outlines the historical events of slavery under British colonial governance for three hundred years; the diasporic impact on slaves from West Africa; their cultic religious practices; their exposure to European religions and the introduction of Pentecostalism to the people of Jamaica. Historically Jamaica and Haiti as island nations were created for the sole purpose of economic exploration in response to the industrialization of England, France, and other European countries. Wedenoja argues this economic exploration capitalized on the forcible confinement and transportation of West African slaves, a resource for free labor to work on sugar plantations. The resultant effect was that “a system of social stratification based on racial differences and pluralistic culture of English and West African traditions developed.”⁴⁶ Wedenoja posits that the Jamaican slave was perceived as property, not possessing a soul to save. The slave was “unchristianized and developed a slave religion based on West African traditions, which were modified to suit the new context.”⁴⁷

Wedenoja asserts that after the emancipation of the slaves, many became peasants, laborers, and artisans who struggled to adapt and survive under the legacy of slavery in a

45. William Wedenoja, “Modernization and the Pentecostal Movement in Jamaica,” in *Perspectives on Pentecostalism: Case Studies from the Caribbean and Latin America*, ed. Stephen D. Glazier (Washington, DC: University Press of America, 1980), 27-47.

46. Wedenoja, “Modernization and the Pentecostal Movement in Jamaica,” 27.

47. Wedenoja, “Modernization and the Pentecostal Movement in Jamaica,” 27.

postcolonial socially stratified society. It is in this milieu—the tension between the economic, political, and social hierarchical structures, religion, and modernization—that Pentecostalism was introduced to Jamaica in the 1860s. Later, in 1907 the Church of God (which later became the Church of God of Prophecy) established its first Pentecostal missionary work in Jamaica. By 1969, northern Clarendon, Jamaica, had become the geographical epicenter of the Pentecostal movement. The impact of the growth of Pentecostal churches showed 45 percent of all churchgoers attended Pentecostal churches and 45 percent attended denominational churches.⁴⁸

In evaluating the demographics of Wedenoja's data from 1969 and present-day eastern Canada, there is a direct correlation between the impact of Pentecostalism in northern Clarendon in 1969 and the composition of the Church of God of Prophecy local churches and pastoral leadership in eastern Canada in 2019. An analysis of the demographics of the pastoral leaders of COGOP local churches reveal that most of the founding and current senior pastors from Jamaica serving in eastern Canada originated in northern Clarendon, were converted to Pentecostalism in the 1950s and 1960s, and migrated to Canada from Jamaica in the late 1960s. The older parishioners have similar demographics and histories.⁴⁹

Do the social and psychological dynamics of West African traditions in connection with the personality of the Jamaican people and the western religion of Pentecostalism have any effect upon the formation and present status of the pastoral leader in the Canadian-Caribbean diaspora? Wedenoja cites the studies of Calley (1965) which seem to imply so. Although there is evidence of the social organization of Jamaican Pentecostal and evangelical sects in England, one cannot

48. Wedenoja, "Modernization and the Pentecostal Movement in Jamaica," 29-31.

49. Chapter 4 of the thesis-project provides the empirical data for the demographic information for the pastors of eastern Canada COGOP local churches.

conclude that the Pentecostalism of emigrants is the same as Pentecostalism in Jamaica.⁵⁰ The social, psychological, and political dynamics of formation may have some effect upon the pastoral leadership and the formation and development of churches. Wedenoja observes that Pentecostalism trends to the maintenance of “small-churches, with a close and active fellowship of fervent believers who prefer ‘emotional’ worship and a more popular democratic organization.”⁵¹ In contemplating Wedenoja’s statement and comparing the formation, development, and maintenance of the COGOP local churches in eastern Canada under the leadership of diasporic pastors, the trend seems to indicate that most local churches are small with an active fellowship of fervent congregants.

Do colonialism and class structure have any adverse psychological effect on the formation and leadership style of the diasporic pastoral leaders? Wedenoja observes that since independence in Jamaica in 1962, the “social, economic and political changes have fostered a new sense of self and encouraged new personality traits, the most important being the development of individualism.”⁵² Wedenoja further contends that this sense of self influences the person to become more self-assertive and less submissive and cooperative; acquisitive rather than generous; and self-reliant rather group dependent; a drive for personal achievement and mobility; future-oriented and inner-directedness involves motives and goals.⁵³ In assessing the age demographic of the Jamaican diasporic pastoral leaders, in 1962, in postcolonial Jamaica, most founding and current senior pastors were young and influenced by the new sense of self and development of individualism. It is probably accurate to conclude that the average Jamaican

50. Wedenoja, “Modernization and the Pentecostal Movement in Jamaica,” 28.

51. Wedenoja, “Modernization and the Pentecostal Movement in Jamaica,” 31.

52. Wedenoja, “Modernization and the Pentecostal Movement in Jamaica,” 34.

53. Wedenoja, “Modernization and the Pentecostal Movement in Jamaica,” 35.

diasporic pastoral leader has not been influenced by colonialism in leadership formation and praxis. This evaluation with respect to the pastoral leadership challenges of twenty-first-century Canada may not present insurmountable concerns for most of the diasporic pastoral leaders. It is probably safe to assume that an extrapolation of these similar factors upon the people and their descendants from other Caribbean islands will provide similar insights into the formation and leadership praxis of the Haitian pastors in the Church of God of Prophecy in Quebec.

Wedenoja affirms the political affinity of Pentecostalism toward a democratic and egalitarian approach in their organizational and pastoral leadership dynamic. He further explains that the social organization of Pentecostal churches is congruent with the emerging values of modernity.⁵⁴ This is diametrically opposite of the paternalistic and authoritarian leadership structure of most mainline denominational churches, which reflects the colonialist style of government. In appraising Wedenoja's arguments, these democratic and egalitarian approaches in Pentecostal organizational and pastoral leadership ethos have led to the inclusion of male and female pastors within the leadership structure of the COGOP local churches in eastern Canada.

In regard to Yong's argument with regard to the "egalitarian patriarchalism" as an expression of the sociopolitical, socioeconomic, and psychological realities of the power structure within the home and society, influenced by Pentecostalism, I concur that similar expressions have been seen in the Canadian-Caribbean diaspora context. Yong's observations and resultant arguments about the egalitarian effect of Pentecostalism in Latin America corroborate Wedenoja's observations and arguments about the Jamaican context. By extrapolation my proposition is that the egalitarian effect of global Pentecostalism to inspire female leadership is warranted within the Canadian-Caribbean diaspora COGOP churches. The democratic and egalitarian inclusion of female pastoral leaders ought to be augmented and

54. Wedenoja, "Modernization and the Pentecostal Movement in Jamaica," 37.

continue into the future. By observation, the current practice is more males are being ordained than females to pastoral leadership roles within the COGOP churches in eastern Canada. It is imperative that strategic steps are taken to determine the call of God to pastoral leadership ministry and to train and develop more female leaders. Both Yong and Wedenoja offer cogent arguments to substantiate my proposition that the COGOP must be strategic and assume an egalitarian approach in its succession planning for pastoral leaders to ensure the continuation of the church over successive generations.

How do migration patterns from the Caribbean to eastern Canada for economic reasons impact the growth of Pentecostalism and the formation and the development of COGOP churches? Wedenoja reasons that modernization after slavery and independence in Jamaica paralleled the growth of Pentecostalism. He further emphasizes that “economic change is the primary independent variable responsible for the growth of Pentecostalism.”⁵⁵ In addition to the economic factor Wedenoja believes there seems to be a correlation with the “religious change reinforcing economic, social and psychological changes. That is, while Pentecostalism arose in response to modernization, it has also taken on the role of reinforcing modernizing trends.”⁵⁶

The Sociological Challenges to and Implications for the Eastern Canada COGOP Churches and the Pastoral Leaders

Augie Fleras and Jean Leonard Elliott in *Unequal Relations* corroborate proof that migration patterns to eastern Canada from Jamaica and the Caribbean began in the late 1960s and escalated dramatically in the 1970s and 1980s with the introduction of the family

55. Wedenoja, “Modernization and the Pentecostal Movement in Jamaica,” 35.

56. Wedenoja, “Modernization and the Pentecostal Movement in Jamaica,” 35.

reunification class and independent-class immigrants.⁵⁷ The socioeconomic status and composition of COGOP churches may be correlated to migration patterns. Initially the migration trends were women from the Caribbean working as domestic help and in low-wage positions. These migrant women would later sponsor their children and husbands. The migration pattern of the 1960 to the 1980s created a major expression of COGOP churches being largely women serving as domestic help. However, the migration pattern of most immigrants from the Caribbean is now professionals whose skills are definitely needed within Canada. Are the COGOP churches and pastoral leaders equipped to minister to these new classes of professional immigrants? In addition, the next generations of congregants are born within Canada, with children also born within Canada. Their social, psychological, economic, political, and religious needs and perspective will differ from the first-generation diaspora.

James J. Teevan and W. E. Hewitt in *Introduction to Sociology* elucidate the social change and its impact on religion within Canadian society. They propose that Max Weber has long held religion can be contextualized in the human condition of suffering, explanation of suffering, and escape from suffering. Weber further argues that religion is organized attempts to address inconsistencies of suffering.⁵⁸ The context of an ultra-modern Canadian society devoid of the ubiquitous human condition of suffering indicates a definite social change within Canada away from the need for religion.

Does this mean Pentecostalism will be affected by the social change away from religion and become obsolete? Will there be a need for COGOP Pentecostal churches and pastors? Teevan and Hewitt help in responding to this perceived challenge. In reflecting on the interaction

57. Augie Fleras and Jean Leonard Elliott, *Unequal Relations: An Introduction to Race, Ethnic, and Aboriginal Dynamics in Canada*, 2nd ed. (Scarborough, ON: Prentice-Hall Canada, 1996), 285-300.

58. James J. Teevan and W. E. Hewitt, eds., *Introduction to Sociology: A Canadian Focus* (Scarborough, ON: Prentice-Hall Canada, 1998), 279-80.

between frontier life and religious innovation, Teevan and Hewitt elucidate the cogent truth that Anglican, Catholic, and Presbyterian churches dominated eastern Canada. As the western frontier opened up because of economic opportunities, churches such as Pentecostals prospered due to social conflict and economic ineptitude. Pentecostal leaders offered spiritual support and reintroduced hope to marginalized peoples who were not accepted into mainline churches. Pentecostal ministers assured new converts among marginalized peoples that they were royalty in the kingdom of God, which negated their earthly status as poor.⁵⁹ In evaluating the arguments advanced by Teevan and Hewitt, one might suppose that the modern immigrant, though economically superior to the early frontier settler in western Canada, may be in a similar place socially: in need of acceptance and a place for community. This is where the modern COGOP Pentecostal church in eastern Canada may intervene and offer renewed hope, social acceptance, and community to new immigrants and their children regardless of economic or ethnic status.

As sociologists, Teevan and Hewitt further create an opportunity for the COGOP to consider the role of secularization, the decline of religion and Christianity in modern Canada, and succession planning for new pastoral leaders. They write that secularization is both a process and function. As process secularization gradually erodes the traditional religious beliefs and rituals of Christianity; as a function of industrialization, urbanization, and advances in technological societies, secularization presents a definite challenge not only to Christianity but also to Pentecostalism in Canada.⁶⁰ Teevan and Hewitt not only highlight these challenges to Christianity and Pentecostalism but also offer some suggestions to alleviate the challenges. They offer the concept of the

59. Teevan and Hewitt, *Introduction to Sociology*, 282-83.

60. Teevan and Hewitt, *Introduction to Sociology*, 288-90.

routinization of charisma, which is a compromise of religious ideals with worldly concerns on the part of the group members and leaders. Routinization is accompanied by organizational changes. The process itself is triggered by a number of factors, each of which poses a central problem for the long-term survival of the group, including: (1) the problem of leadership succession; (2) the problem of political survival; (3) the problem of physical survival; (4) the problem of organization.⁶¹

In assessing Teevan and Hewitt, the COGOP as a Pentecostal organization within the twenty-first-century Canadian context must intentionally contemplate the sociopolitical and socioeconomic status among other sociological contexts to address (1) the challenge of pastoral leadership succession with the inclusion of more qualified female pastoral leaders and emerging young adult leaders; (2) the challenge of the selection of pastoral leaders who may traverse the power structure within Canadian society for its political survival; (3) the challenge of physical survival of COGOP churches by including new members from groups other than the Caribbean diaspora and Canadian-Caribbean congregants; (4) the challenge of organizational structure which transcends the diaspora generation and strategically includes hierarchical structures to include young adult leaders, which is more reflective of a power equity and plural leadership structure.

Is it sufficient for pastoral leaders to explore their leadership formation and ministry praxis only in the paradigm of Bonhoeffer and Sanders? How does the Church of God of Prophecy address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada, in light of the pastoral leaders' formation? The arguments and postulations presented by Wedenoja; Fleras and Elliott, and Teevan and Hewitt, when compared with Bonhoeffer's and Sanders's paradigm of spiritual leadership formation and ministry praxis, reveal that a comprehensive approach to the selection of pastoral candidates for leaders must be considered. It is not enough to contemplate the discipleship and spiritual aspects of leadership;

61. Teevan and Hewitt, *Introduction to Sociology*, 284.

the sociological, economic, psychological, and political context must be contemplated, assessed, and assimilated when selecting pastoral leaders. This will assist in ensuring the continuation of the COGOP in Canada over successive generations.

The Challenges of Black Pentecostal Leadership in Twenty-first-Century Canada

Are there contemporary examples of Pentecostal churches and denominations which have contemplated, assessed, and executed strategic plans to address pastoral leadership challenges?

Phyllis Thompson in the compendium *Challenges of Black Pentecostal Leadership in the Twenty-first Century* offers the most poignant insights into the Pentecostal movement in the Caribbean diaspora in the United Kingdom.⁶² The volume is a compilation of essays written by academics and theologians, and those essays were presented in a lecture series. The content is thematic essays which provide insightful explorations of contemporary issues which challenge black Pentecostal leadership throughout the churches in the United Kingdom.

The authors take a reflective approach in recognizing and appreciating the contributions of pioneers of the New Testament Church of God. The lectures were first “delivered in memory of the founder of the New Testament Church of God (NTCG) in the United Kingdom, the late Bishop Dr. Oliver A. Lysight, who led the NTCG for the first 25 years of its existence.”⁶³ Although the NTCG was formed by mostly Jamaican émigrés, the book highlights the growth and accomplishment of the major black-led Pentecostal churches, which today includes recent immigrants from the Caribbean and Africa. Most naturally, the subsequent British-born children

62. Phyllis Thompson, ed., *Challenges of Black Pentecostal Leadership in the Twenty-first Century* (London, UK: Society for Promoting Christian Knowledge, 2013).

63. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, xi.

of these immigrants have not necessarily followed through with the same commitment and passion for the fulfillment of the Great Commission as their predecessors.

Each of the five essays addresses the critical challenges that Pentecostal leaders must confront and provide relevant solutions to, if the church will survive in twenty-first-century postmodern Europe. The challenges of black Pentecostal leadership are conceptualized and confronted.⁶⁴ This is achieved by focusing on resisting the bewitchment of colonial Christianity; Pentecostal hermeneutics; women in leadership; and how to engage youth culture.⁶⁵ These form the key themes of the volume. The conclusion holds that a plethora of African-Caribbean cultures must change to survive the twenty-first century.

The literature review surmises that Pentecostalism and its leaders have faced many challenges over the first one hundred years. An examination of the history and current trends reveals that the trajectory of global Pentecostalism in the twenty-first century has a bright future. However, in order for Pentecostalism to survive in the United Kingdom, the church must contextualize and provide practical solutions to the leadership challenges. Among the various key concepts which Joe Aldred postulates for consideration “for black Pentecostal leadership is the vision thing.”⁶⁶ Aldred further debates that succession planning with theologically trained leaders is essential to ensure that the requisite pastoral and leadership skills are utilized within the church.⁶⁷ He maintains that “the future of black Pentecostal churches depends on their missiological positioning.”⁶⁸ These theological concepts are valid, but Aldred commits the

64. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 7.

65. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 32, 52, 68, 96.

66. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 25.

67. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 26.

68. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 26.

common error in oversimplifying the leadership challenge. Aldred fails to reconcile the spiritual formation of pastoral leaders and their socioeconomic and sociopolitical paradigm. Aldred accepts spiritual formation but seems to ignore the sociological, social, cultural, and psychological warrants, which is erroneous for the leadership of these churches.

A critique of Aldred's concept of theologically skilled leaders who are missionally aware raises a nuance. A comprehensive evaluation does not lead to the same conclusions. Aldred, though well intentioned, may have oversimplified a complex issue and proposes simple solutions to multifarious problems; there are no easy resolutions to the black leadership challenge. Aldred cites key leaders such as Martin Luther King Jr., who possessed an earned doctorate. His conceptualization of such a problem in tandem with the lack of education does not take into consideration pioneering immigrants who possessed little or no formal education. Aldred seems to negate the reality that formal training must be coupled with the passion to pursue effective ministry, and understanding the sociological constructs. He omits the effect of the ensuing socioeconomic disparities in light of access to formal education following colonization.

Robert Beckford does not make such a critical error that Aldred commits. Beckford argues that while the "colonial period has ended, the world and indeed Christianity have not moved beyond the problems created by colonization."⁶⁹ Black Pentecostal leadership in the United Kingdom must focus on understanding and solving the sociological and cultural impacts on the collective consciousness of the African-Caribbean Christians and their British-born and raised offspring. If not, black Christians in the United Kingdom will continue to suffer from the subservient and inferiority complex mentality.

In calculating Aldred's, Beckford's, and Wedenoja's positions, Aldred's and Beckford's arguments are diametrically opposite. However, Beckford's position on this complex issue aligns

69. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 33.

with Wedenoja's arguments: on the basis of the social organization of Jamaican Pentecostal and evangelical sects in England, one cannot conclude that the Pentecostalism of emigrants is the same as Pentecostalism in Jamaica.⁷⁰ The social, psychological, and political dynamics of formation may have some effect upon the pastoral leadership and the formation and development of churches. These factors are critical in evaluating the complexities of the pastoral leadership challenges whether in Jamaica, the United Kingdom, or eastern Canada.

This segues into the role of women and youth and their inclusion into key areas of leadership in the black church. Elaine Storkey introduces the cogent truth that the inclusion of women in leadership is advantageous to any denomination. Storkey convincingly postulates that biblical theology and correct exegesis support the inclusion of women into senior Pentecostal leadership.⁷¹ Similarly, Carver Anderson further posits that by engaging a second demographic, youth, the church in the United Kingdom can stave off becoming obsolete and remain relevant in the ministry to disaffected youth.⁷²

This literature review of Thompson's *Challenges of Black Pentecostal Leadership in the Twenty-first Century* highlights very similar challenges which are expressed within the Canadian-Caribbean diaspora in eastern Canada. The two key themes in the book that will be useful to address pastoral leadership challenge in eastern Canada are (1) the leadership challenge of visioning and (2) cultural contextual analysis and exploration of the youth population.⁷³

Let me first evaluate the leadership challenge of visioning. Why is visioning concerning? The Bible is clear on the need for vision for the church. Many COGOP local churches have a

70. Wedenoja, "Modernization and the Pentecostal Movement in Jamaica," 28.

71. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 88.

72. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 120-21.

73. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 25, 106-7.

significant population of children, youth, and young adults. These are second-, third-, and fourth-generation African-Caribbean diaspora. Their concept of the church and its ministry to the greater society is different from that of their immigrant parents and grandparents. As such, a compelling vision which captures their interest, while retaining the ministry focus of the local church, is a pastoral leadership challenge. The authors give insights into these challenge and solutions.⁷⁴

The second key theme to estimate as a leadership challenge is the cultural contextual analysis and exploration of the youth population, as Anderson so skillfully argued. If young adults are to be identified, trained, and mentored for ministry to alleviate the pastoral leadership challenge in eastern Canada, the cultural context analysis and exploration are essential in determining how to minister to the youth population within the church and society. Youth and young adults are not fixated on traditions; they are more interested in the church engaging the wider community through service. Anderson outlines several practical steps to address the challenges facing young people when he writes, “Young people in our churches and communities are the product of Western rationalism and secularism.”⁷⁵ This view is similar to that of Teevan and Hewitt, who create an opportunity for the COGOP to consider the role of secularization, the decline of religion and Christianity in modern Canada, and succession planning for new pastoral leaders. They think that secularization is both a process and function. As process, secularization gradually erodes the traditional religious beliefs and rituals of Christianity; as a function of industrialization, urbanization, and advances in technological

74. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 107.

75. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 107.

societies, secularization presents a definite challenge not only to Christianity but also to Pentecostalism in Canada.⁷⁶

Anderson and Teevan and Hewitt are cognizant of the rationalism and secularism which affect involvement in the ministry of the church. Rationalism and secularism pose a threat to youth and young adults heeding the call of God to pastoral ministry and assuming their role within the church. However, if the church is adept at harnessing the Christian social ethics and engages youth and young adults, they can become assets to the public ministry of the church. This will serve to appeal to the social ethics consciousness of young adults and youth while training and mentoring them to assume leadership roles within the church in eastern Canada.

Young Adults: The Future of the Next Generation of Pastoral Leaders

Similarly, Ron Luce reasons the significant role the call of God accomplishes within the life of youth and young adults. Luce believes answering the call to fulfill God's mission is essential, but intergenerational dialogue is necessary for the interaction of beliefs and ideas. Luce contends that intergenerational communication is pivotal in the continuation of church leadership but also preserves the church as the body of Christ by engaging non-Christians in the continual working of the Holy Spirit.⁷⁷ It is ostensible that God calls young adults to pastoral leadership for the continued ministry of the church. Consequently, formation is essential to effective pastoral leadership regardless of age. A leader's identity often determines leadership style. Similar to Sanders and Luce, Paul Pettit postulates that at the core of servant leadership is a secure sense of personal identity. God prepares pastoral leaders who ought to be servant leaders

76. Teevan and Hewitt, *Introduction to Sociology*, 288-90.

77. Ron Luce with Stefan Junaes, "The Future of the Next Generation," in *Spirit-Empowered Christianity in the Twenty-first Century*, ed. Vinson Synan (Lake Mary, FL: Charisma House, 2011), 489-90.

by developing their identity.⁷⁸ The pastoral leader not only must be spiritually formed but also must possess the correct interpretation of the duty of the call. John Piper eloquently articulates the position of the duty of the call. Piper emphatically advances his position that God considers the call as a high priority. He maintains if pastoral leaders abdicate the duty of their call, become absorbed with private affairs, or develop apathy to God's mission of evangelism, God will assume the task and inevitably the leader's call wanes.⁷⁹

Harvey Cox gives a critical insight into the exponential growth of global Pentecostalism and the projections for the twenty-first century. Cox asserts that most of the growth of Pentecostalism is not among white Americans but people from the Third World.⁸⁰ Cox's observations are reflective of the changes within the Canadian churches. The conclusion is that Cox's observations strongly support Bonhoeffer's, Piper's, and Luce's propositions on the necessity of identifying the call of God, placing high priority on the call, and executing the call to fulfill God's mission of evangelism. Like Cox, who presents the argument from the American context, Aldred provides key insights from the United Kingdom context that will help the Canadian Church of God of Prophecy pastors to contextualize the pastoral leadership challenges within the twenty-first century. Aldred proposes that black Pentecostalism, a plethora of African-Caribbean cultures, must change to survive the twenty-first century.⁸¹ Similarly, for Pentecostalism to survive in Canada, the Church of God of Prophecy, with an analogous

78. Paul Pettit, *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ* (Grand Rapids, MI: Kregel, 2008), 191.

79. John Piper, *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry* (Nashville, TN: B&H Publishing, 2002), 190.

80. Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Grand Rapids, MI: Baker Academic, 1997), 2-3.

81. Thompson, *Challenges of Black Pentecostal Leadership in the Twenty-first Century*, 25-27.

constituency, must contextualize and provide practical solutions to the pastoral leadership challenges.

To explore a few specific assumptions about the pastoral challenges, such as the lack of retirement packages, O. S. Hawkins strongly asserts the cogent truths from Scripture (1 Cor 9:14) that each local church is responsible for the pastor and his family's financial needs. Hawkins further argues that it is not the responsibility of the pastor to be concerned about a retirement package, but the church should arrange such during the pastor's tenure.⁸² Another assumption is young adults are not being identified, trained, and mentored to assume pastoral leadership roles. Eugene H. Peterson skilfully addresses this challenge by explaining how Paul, a seasoned leader, mentored Timothy, a young adult leader, and selected him to pastor the church in Ephesus during a time of serious doctrinal divide and heresy.⁸³

Conclusion

The literature review supports a proposed thesis objective which can be summarized in the following statement: Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God to advance in proclaiming the gospel, ministering to the social needs of people, and effecting societal trends, and to do so over consecutive generations in Canada. In addition, the literature review helps to clarify, conceptualize, and confront the main question which is pivotal to the pastoral leadership challenge: How does the Church of God of Prophecy address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada?

82. O. S. Hawkins, *The Pastor's Guide to Leading and Living* (Nashville, TN: Thomas Nelson, 2012), 343-63.

83. Marva Dawn and Eugene H. Peterson, *The Unnecessary Pastor: Rediscovering the Call*, ed. Peter Santucci (Grand Rapids, MI: Eerdmans, 2000), 121-38.

CHAPTER THREE

BIBLICAL AND THEOLOGICAL FRAMEWORK

Global Pentecostalism has grown exponentially and will continue to grow in the twenty-first century. The Church of God of Prophecy in eastern Canada must contend with the pastoral leadership challenges for the sustenance of vibrant Pentecostal congregations in an ultra-liberal and beyond postmodern Canada. These pastoral leadership challenges will affect the COGOP in the immediate future and threaten the longevity of the church within the Canadian context. Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God, to advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends; and to do so over consecutive generations in Canada. In this chapter I shall explore the biblical and theological framework for pastoral leadership to ensure the continuation of the COGOP over consecutive generations.

Perhaps the most appropriate theological framework of the pastoral leadership paradigm is the concept of God's self-revelation to one of the most prominent pastoral leaders and shepherds, Moses. A review of Moses' understanding of God forms the theological basis for pastoral leaders within the Canadian-Caribbean congregations in the Church of God of Prophecy in eastern Canada. The passage which provides a solid biblical framework is recorded in Exodus 34:6-8. The article "God's Self-Revelation in Exodus 34:6-8," written by J. Carl Laney,¹ identifies significant informative and convincing arguments which help to clarify and conceptualize a theological framework of pastoral leadership.

1. J. Carl Laney, "God's Self-Revelation in Exodus 34:6-8," *Bibliotheca Sacra* 158 (January-March 2001): 36-51.

Laney identifies the significance of Exodus 34:6-8, which he classifies as “one of the most important theological texts in Scripture.” The passage poignantly addresses how God describes himself as he meticulously outlines his attributes. Laney asserts that the passage is the origin for biblical theology. He points out that the statement which God makes in the passage repeats several times throughout the Old Testament in the Pentateuch, history, and prophets.

This exposition of Exodus 34:6 is essential. The pastoral leader must understand it is “Yahweh, Yahweh God” who is releasing the self-revelation and not Moses’ perception of God, by proclaiming God’s name. From his in-depth exegesis of Exodus 34:6-7, Laney presents eight significant attributes of God: (1) God is compassionate; (2) God is gracious; (3) God is slow to anger; (4) God is abounding in loving-kindness; (5) God keeps his loving-kindness for thousands; (6) God is forgiving of iniquity, transgression, and sin; (7) God does not acquit unrepentant sinners; and (8) God does not erase the consequences of sin. For each of these attributes, Laney explains the correct theology of God in light of his self-revelation to Moses. Laney postulates that a good theology of God is the inclination for all pastoral leaders to offer genuine worship to God. An accurate theological application to modern Caribbean-Canadian pastoral leaders’ theological view of God and their ministry leadership is appropriate.

Laney’s exposition of the passage equips pastoral leaders with a theological framework for their understanding of God. God’s self-revelation to Moses is one of the motivations for all pastoral leaders to worship God in light of his divine name and attributes. These eight attributes shall assist Caribbean-Canadian pastors with the theological basis upon which to solidify their ethos and execute the praxis of ministry within the COGOP in eastern Canada.

To further conceptualize the biblical theology, pastoral leadership is centered in God’s divine presence with his covenant people—the Jewish people. The pastoral imagery of God as

the shepherd of his people is a consistent motif throughout Scripture. Timothy S. Laniak substantiates the cogent truth that pastoral imagery is sourced in God but first manifested through two undershepherds. The two Old Testament leaders are the undershepherd Moses, the leader of the exodus, and the undershepherd David, the quintessential king. According to Laniak, God reveals

himself as protector, provider and guide, the ultimate Shepherd of the flock. In this setting Moses functioned as God's undershepherd. When Israel subsequently requests a king, another major tradition emerges that is associated with the shepherd king David and his dynasty. Many messianic promises are situated in the later stream. The two traditions provide prototypes for the leaders who follow. Moses and David are prototypical leaders. More importantly, YHWH reveals himself as the true Shepherd Ruler of Israel.²

Laniak further asserts that "four prophets in the Old Testament make sustained use of pastoral theology: Isaiah, Jeremiah, Ezekiel and Zechariah. Each in his own way recalls the exodus and/or wilderness. Each reflects on the Davidic covenant, emphasizing pastoral motifs in the process."³

The biblical and theological framework for pastoral leadership necessitates the continuation of the COGOP over consecutive generations. The pastoral leader is the connection between God and his people within the local congregation. Several theological themes from Scripture in relation to Moses as God's undershepherd may be directly applied to the Caribbean-Canadian context. Laniak further explicates Moses' roles and responsibilities in shepherding God's flock. Laniak highlights Moses' role "as a shepherd, a prophetic miracle worker, covenant mediator, military leader, priestly intercessor and source of divine direction

2. Timothy S. Laniak, *Shepherds After My Own Heart: Pastoral Traditions and Leadership in the Bible*, New Studies in Biblical Theology 20 (Downers Grove, IL: InterVarsity Press, 2006), 24-25.

3. Laniak, *Shepherds After My Own Heart*, 87-92.

and provision. He was the human instrument by which God comprehensively shepherded his flock.”⁴

Similar to Moses, the Caribbean-Canadian pastoral leader is the human instrument through whom God leads his people in an ultra-modern Canada. However, pastoral leaders must be cognizant of the fact they are not eternal in nature. Therefore, succession planning is critical to ensure the continuation of the COGOP. In Numbers 27:16-18, Moses contemplates his own human frailty and ultimate demise. Hence, Moses prays for a successive leader. Moses ascertains Joshua’s calling, through the agency and empowerment of the Holy Spirit upon him, the successive leader. Laniak elucidates this critical theological theme: “Leadership continues after Moses’ death because the Spirit of God had chosen and would enable his successor. Because human leadership is a derivative of divine leadership and dependent on God’s own Spirit for its effectiveness, the death or demise of a given leader is not the end of the community’s story. Biblically speaking, a human leader is none other than God leading his own people through an anointed servant . . . As Joshua takes up his place in the front of God’s community, the people . . . unanimously recognized God’s new shepherd.”⁵

The theological framework of the pastoral leadership paradigm as a concept is tied not only to the role of shepherd but also the priest. Pastoral leadership in the Old Testament is closely identified with the role of the priest (*cohenim*) and Levites. The divine appointment of priests was connected to the lineage of Aaron and the tribe of Levi. Both the priests and Levites served at the portable tabernacle and ultimately at the temple (Exod 28:3). The priest served the reigning monarch in a top-level role (2 Sam 9:15-18). The primary role of the priest was to conduct worship to Yahweh based on the precepts of the Mosaic law (Lev 8-9; Deut 18:15).

4. Laniak, *Shepherds After My Own Heart*, 91.

5. Laniak, *Shepherds After My Own Heart*, 92.

Priests were seen as Yahweh's representatives and the visible connection between them and their supreme being in releasing blessings (Num 6:23-27). Therefore, priests were held in high esteem, and the expectation was that their lives were exemplary in holiness; if not, the punishment of death would be exacted by Yahweh (Deut 33:9; Mal 1:6–2:29; Lev 10; 1 Sam 2).⁶ The pastoral leader's role may be equated to that of a priest whose primary role was to conduct worship to Yahweh based on the precepts of Scripture.

Conversely, the most suitable metaphor utilized in the Old Testament to express the role of the pastoral leader is that of a shepherd. Jamieson, Fauset, and Brown skillfully exegete Psalm 23:1-6, clarifying the passage: "Under a metaphor borrowed from scenes of pastoral life, with which David was familiar, he describes God's providential care in providing refreshment, guidance, protection, and abundance, and so affording grounds of confidence in His perpetual favor."⁷ A brief exegesis of Psalm 23 warrants an explanation. The Bible expresses the role of Yahweh as the pastor's shepherd. The pastor observes Yahweh's characteristics of unconditional and loyal love and caring nature for people—his sheep. Yahweh as the master Shepherd demonstrates his providential nature by caring for the physical needs of the sheep (Ps 23:1-2). As a Shepherd, Yahweh engages the pastoral leader and supplies the emotional and relational needs (Ps 23:3a, 4a-b, 5c). The praxis of pastoral leadership is often daunting and lonely. This reality does not elude Yahweh. He creates an atmosphere conducive to sustaining the health of the pastoral leader (Ps 23:3b, 4c, 6a).⁸

6. Benjamin K. Forrest and Chet Roden, eds., *Biblical Leadership: Theology for the Everyday Leader* (Grand Rapids, MI: Kregel, 2017), 34.

7. R. Jamieson, A. R. Fausset, and D. Brown, *Commentary Critical and Explanatory on the Whole Bible* (Oak Harbor, WA: Logos Research Systems, 1997), 354.

8. Forrest and Roden, *Biblical Leadership*, 155-61.

Caribbean-Canadian Pastoral Leadership Principles

from an Exegesis of Biblical Passages

If Yahweh is portrayed in the Old Testament as the Shepherd who nurtures pastors as sheep, pastoral leadership in the New Testament carries a strong Christology of leadership. Jesus provides the true example from which the pastoral leader may emulate the principles and practices of leadership through Jesus' teachings to his disciples. Jesus, similar to God, his Father, is the standard of pastoral leadership—the chief Shepherd (1 Pet 5:4).

Jesus' Teachings and Exegesis on Pastoral Leadership Principles

Jesus' theology of pastoral leadership is probably best illustrated from an account recorded in Matthew 20:20-28. An exegetical analysis of the passage is warranted. A critical exegetical principle derived from the passage is that pastoral leadership is based on servanthood, not lordship, within God's kingdom. The pastoral leader is called to servanthood, not lordship, within God's kingdom. Jesus teaches four other biblical principles which may be gathered from Matthew 20:20-28: (1) the pastor's call is not based on family relationships (Matt 20:20-21); (2) the pastor's call shall involve suffering (Matt 20:22-23a); (3) the pastor's delegated authority is from God (Matt 20:23b-26); and (4) the pastor is called to be a slave (Matt 20:27-28).

Calling Is Not Based on Family Relationships

The immediate context of Matthew 20:20-28 is derived from Matthew 19:16-30. In Matthew 19:16-30, Jesus teaches his disciples a poignant lesson on wealth and its stronghold on the heart of a person when compared with striving for eternal life in God's coming kingdom.

The rich young man approached Jesus and asked what action he must take to inherit eternal life. Jesus informs the young man to sell what he possesses and give to the poor; he will have treasure in heaven and come follow Jesus (Matt 19:16-22). Jesus immediately teaches the disciples how difficult it will be for a rich person to enter the kingdom of God. Peter assesses Jesus' object lesson and responds: "See, we have left everything and followed you" (Matt 19:27). Jesus solidifies his commitment to his disciples and reward for following him by asserting the truth: "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones" (Matt 19:26-30).

It is against this backdrop that Salome,⁹ the mother of James and John the sons of Zebedee (Matt 27:56; Mark 15:40; 16:1; John 19:25), makes the unusual request: "Say that these two sons of mine are to sit, one on your right hand and one at your left, in your kingdom" (Matt 20:21). Salome is "kneeling before him" (*proskyneou* is often used to mean "to fall prostrate in worshipping or in a state of obeisance").¹⁰ Salome might assume a worshipping posture to legitimize her request, but the self-centered nature of her request calls into question the integrity of her request. Salome obviously possesses a heart of pride and nepotism.¹¹ Knox Chamblin outlines the relationships in a careful analysis of the Synoptic passages, which reveals Salome is Mary's sister. Salome is Jesus' earthly aunt. Therefore, her sons James and

9. J. Knox Chamblin, "Matthew," in *Evangelical Commentary on the Bible*, vol. 3 (Grand Rapids, MI: Baker Book House, 1995), 746.

10. Leon Morris, *The Gospel According to Matthew*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1992), 509.

11. H. A. W. Meyer, *Critical and Exegetical Handbook to the Gospel of Matthew*, vol. 2, ed. W. Stewart, trans. P. Christie (Edinburgh, Scotland: T&T Clark, 1884), 48.

John, sons of Zebedee, are Jesus' first cousins.¹² There is a direct family relationship between Salome and Jesus. Hence, there is an obvious bias to her request.

The pastor's calling is not based on family relationships (Matt 20:20-21). When God calls a person to ministry, God exercises his sovereign will and purpose and makes his choice. Leon Morris provides insightful commentary on Paul elucidating this principle in Romans 8:29-30. God determines and calls whomever he chooses through his divine will and purpose.¹³ Unless God chooses to sovereignly call related family members consecutively or simultaneously, the call of God cannot be passed on through attrition or family relationships. The pastor's calling cannot be passed on through attrition and nepotism. Hence, succession planning is critical to ensure the continuation of the COGOP. Succession planning begins with identifying, mentoring, and appointing God-called leaders to pastoral ministry.

Calling Shall Involve Suffering

The second biblical principle is the pastor's call shall involve suffering (Matt 20:22-23a). Jesus ignores the nepotism and addresses Salome, James, and John, asking them, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" (Matt 20:22a). The Bible records James's and John's response: "We are able" (Matt 20:22b). The term "drinks the cup" in the original Greek used here does not mean merely to consume liquids. The word *drink (pino)* means "to undergo difficult experiences and to severely suffer"; "drink the cup" also means to submit to a severe trial or death.¹⁴ It is apparent from the Old Testament

12. Chamblin, *Matthew*, 746.

13. Leon Morris, *The Epistle to the Romans*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1992), 35-40; 331-32.

14. William F. Arndt and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. F. W. Danker, 3rd ed. (Chicago, IL: University of Chicago Press, 2000), 814.

prophetic passages, such as Isaiah 53, that Jesus is making reference to his passion, the severe suffering he had predicted three times before (Matt 20:17-19).

James and John did not realize the severity of the suffering involved in following Jesus. In fact, the biblical text records that after Jesus was arrested, James and John ran away. The biblical text also reveals that James was the first martyr (Acts 12:2). Herod killed James with the sword. James suffered as a witness for Jesus. The calling of God shall always lead to some form of suffering. John was exiled on the Isle of Patmos as an old man. The Roman rulers left John on a deserted Island to suffer hunger, rejection, loneliness, and ultimately death. Like the disciples, including James and John, the pastor's calling call shall always involve some level of suffering. Jesus promised James and John, "You will drink my cup" (Matt 20:23a). Jesus told them they would suffer. Craig L. Blomberg affirms this principle; like the disciples, pastors shall experience some suffering in their execution of their ministry call: "they can expect to encounter a variety of hostilities in response to their Christian testimony (recall 10:16-25). Their affirmative reply, that they can 'drink the cup,' simply shows that they still do not understand (v. 22b). Jesus assures them that they will indeed suffer but that he does not have the authority to grant their request (v. 23)."¹⁵ A consistent truth is God promises an eternal reward regardless of suffering. Even in the midst of persecution and suffering God will always reveal himself. Pastors are encouraged to remain faithful regardless of the challenges of pastoral ministry. In commenting on Matthew 20:26-28, Warren W. Wiersbe explicates the principle of suffering for the pastoral leader: "We must identify with Jesus Christ in His service

15. Craig L. Blomberg, *Matthew*, New American Commentary 22, ed. David S. Dockery (Nashville, TN: Broadman & Holman, 1992), 307.

and suffering, for even He could not reach the throne except by way of the cross. The best commentary on this is Philippians 2:1-18.”¹⁶

Authority Is Delegated by God

Jesus had promised his disciples, “Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel” (Matt 19:28). However, the ultimate authority “is for those whom it has been prepared by my Father” (Matt 20:23). The meaning of the term “has been prepared by” (*katartizomai*) means “to make adequate, to furnish completely, to cause to be fully qualified, adequacy.”¹⁷

The disciples’ request is obviously an audacious one. It palpitates with nepotism. The Bible teaches that the other ten disciples “were indignant at the two brothers,” James and John (Matt 20:24). Jesus immediately addresses the style of the Gentiles’ leaders. “You know that the rulers of the Gentiles lord it over them (*katakyrieou*), and their great ones exercise authority over them (*kataexousiazou*).”¹⁸ Jesus draws a contrast to teach one of the most powerful lessons for pastoral leaders. The pastor’s authority is delegated by God (Matt 20:23b-25). Jesus calls the pastoral leaders to him. The delegated authority of the Gentiles is to control someone such as a master. Pastoral leadership is delegated authority from God, not from humans. Pastoral leadership is based on servanthood, not lordship, within God’s kingdom. The pastoral leader is called to servanthood, not lordship, within God’s kingdom. Jesus affirms another critical

16. Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 75.

17. J. P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, electronic ed. of the 2nd ed., vol. 1 (New York, NY: United Bible Societies, 1996), 679.

18. Arndt and Bauer, *Greek-English Lexicon*, 519.

principle of pastoral leadership. Pastoral leaders should exercise great caution not to misuse power.¹⁹

Called to Be a Slave of Jesus Christ

The fourth pastoral leadership principle from Jesus' teaching is the pastor is called to be a slave of Jesus Christ (Matt 20:26-28). Jesus, the master Teacher and chief Shepherd, makes the contrast of leadership within the kingdom of God versus secular places. Jesus states: "It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Matt 20:26-28).²⁰

To further explain this leadership principle, we learn the original language of the biblical text distinguishes between the usage of the words *servant* and *slave*. A servant (*diakonos*) is someone who waits on or attends to the needs of another. The word *slave* (*doulos*) refers to a person who is legally owned by someone else and whose entire livelihood and purpose were determined by the master. A *doulos* is a bondservant, not simply a servant.²¹ Morris persuasively argues that Paul corroborates this biblical pastoral leadership principle. Paul assimilates this truth in his own life and ministry. Paul, the apostle, in almost all of his epistles identifies himself as a slave or bondservant of Jesus Christ. For example, in Romans

19. Morris, *Gospel According to Matthew*, 510-11.

20. Lane T. Dennis and Wayne Grudem, eds., *The Holy Bible: Study Bible, English Standard Version* (Wheaton, IL: Crossway Bibles, 2008), 1863-64.

21. Arndt and Bauer, *Greek-English Lexicon*, 260.

1:1, Paul gives testimony of his apostolic calling: “Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God.”²²

These four biblical leadership principles as outlined from Matthew 20:20-28 create a framework for pastoral leaders within the COGOP in the Caribbean-Canadian context. The postcolonial leadership styles which are evident in some COGOP pastors may be attributed to a Caribbean formation. The tendency of this leadership style is authoritarian as opposed to being a servant-leader or a shepherd. Scripture repudiates the authoritarian leadership style. The paradigm of pastoral leadership is often misunderstood due to the inherent paradox within this unique leadership role. The pastoral leader is a bondservant or slave of Jesus Christ but exercises God’s delegated authority. Chamblin clarifies how a pastoral leader ought to balance the power of delegated authority and servanthood leadership:

The apostles are endowed with the stupendous authority of Jesus himself (10:1; cf. 28:18-20). Yet as those enslaved to Jesus the Lord, they have no right to use power to dominate others or to advance themselves. On the contrary, their slavery to Jesus manifests itself as slavery to other people (vv. 26-27), which proves to be the very means by which God releases true power. Disciples’ greatness lies not *beyond* but precisely *in* service.²³

Pauline Exegesis of Pastoral Leadership Principles

Other than Jesus’ teachings in the Gospels, Paul’s instructions to his mentee pastors Timothy and Titus are the quintessential sources for pastoral leadership principles. The pastor’s primary role and responsibility is to preach the gospel of Jesus Christ; shepherd; love; care; nurture; protect God’s people and edify the church through the faithful teaching of Scripture. In executing these roles and responsibilities, the pastoral leader may experience severe challenges of ministry. The rigors of the praxis of ministry may challenge the pastor’s commitment. This

22. Morris, *Epistle to the Romans*, 35-40.

23. Chamblin, *Matthew*, 747.

may present varying emotional experiences for the pastoral leader. Paul the apostle asserts the cogent pastoral leadership principle: the pastoral leader must exemplify integrity and character in ministry.

Several New Testament passages affirm the Pauline exegesis of pastoral leadership: Colossians 1:1; 1 Corinthians 1:1; 1 Timothy 1:12; Ephesians 4:11; 1 Timothy 3:1-7; 1 Thessalonians 1:5; 2:1-19; 4:7-8; 5:12-13; and Hebrews 13: 17-19. Paul explores the pastoral leadership principle, that the pastor must exemplify integrity and character in ministry, in 1 Timothy 3:1-7. Paul begins by delineating the pastor's qualification. The qualification for pastoral leadership is critical to the ministry of the COGOP churches, as a witness to educated humanity, within an ultra-liberal and beyond postmodern Canada.

Although pastors must be academically trained and qualified to lead the COGOP churches, the ethical practices of pastors' life must not be in conflict with their leadership responsibilities. Pastors are called to be the vanguard for the gospel. The pastor as God's elect leader must be a man or woman of integrity; committed to preaching the gospel; advancing God's kingdom while diligently shepherding God's people (1 Thess 1; 2). The pastor has a moral and ethical obligation to demonstrate integrity of character in his or her personal life and ministry. This ethical obligation is the most integral character trait to show one is called as God's chosen leader. The pastor must demonstrate she or he has the salvific experience of conversion according to Scripture. It must be evident that God has delivered the pastor from the domain of darkness and transferred her or him into the kingdom of his beloved Son; the pastor has redemption, the forgiveness of sins (Col 1:12-14).

Since the kingdom of God is the rule of God resident within Christian believers and we are the church (*ecclesia*, "the called out ones"), the church as the visible representation of the

kingdom of God is the haven for all people who have come to faith in Jesus Christ. The members of the church are called out from among sinful humans in order to proclaim the gospel, to advance the kingdom of God regardless of the circumstances. The pastor's primary commitment is to preaching the gospel and shepherding God's people. Pauline exegesis of various biblical passages offers several leadership principles for the COGOP pastoral leader.

Called and Qualified

The biblical basis for the pastor's calling and qualification is expressed throughout various Pauline discourses (Col 1:1; 1 Cor 1:1; 1 Tim 1:12; Eph 4:11; 1 Tim 3:1-7). God calls the pastoral leader to ministry by God's will (Col 1:1a). Paul personalizes this principle in Colossians 1:1a; he identifies himself as "an apostle of Christ Jesus by the will of God."²⁴ Paul further asserts God calls pastoral leaders to ministry by God's will. In 1 Corinthians 1:1 the apostle writes, "Paul, called by the will of God to be an apostle of Christ Jesus."²⁵ God has called the pastoral leader as a faithful woman or man worthy of appointment to his ministry of service. Paul explains God's call to pastoral ministry in 1 Timothy 1:12: "And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry."²⁶ God called pastoral leaders to be shepherds of his people. Scripture describes the pastoral leader as a shepherd and teacher in Ephesians 4:16: "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers."²⁷

24. Dennis and Grudem, *The Holy Bible*, 2293.

25. Dennis and Grudem, *The Holy Bible*, 2290.

26. Dennis and Grudem, *The Holy Bible*, 2326.

27. Dennis and Grudem, *The Holy Bible*, 2269.

Qualified for a Ministry of Service

In 1 Timothy 3:1-7, Paul demarcates the qualification of the pastoral leader. He clarifies God's qualification of the pastoral leader to the ministry of service as a shepherd, overseer, and elder. As a shepherd (*poimen*) the pastor is qualified "to herd or act as a shepherd; to serve as tender of sheep, herd, tend, (lead to) pasture; to watch out for other people, to shepherd, of activity that protects, rules, governs, fosters." As an overseer (*episcopo*) or bishop, the pastoral leader is "one who has full oversight of the church. One who is under divine assignment and commands a divine presence."²⁸ In the role of an elder (*presbyteros*) the pastoral leader is "one who pertain to or being relatively advanced in age, older, old; an official, elder, presbyter."²⁹

Must Exemplify Integrity and Character in Ministry

The pastoral leader's qualifications in 1 Timothy 3:1-7 is based on character rather than competency. In this passage, Paul highlights sixteen qualifying traits; all are character-based except one competency. The only competency is "able to teach" (1 Tim 3:2). The pastoral leader must be an ethical leader. A pastoral leader's ethos of ministry formation is often reflected in the praxis of ministry. The pastoral leader must be a woman or man of high moral and ethical character both within the church community and outside the church community. The character-based qualifications for the pastoral leader focus on the ethical characteristics of leadership. The pastoral leader is obligated to exercise the characteristics of Jesus (Phil 2:1-11). The Spirit-filled pastoral leader shall reflect the indwelling presence of the Holy Spirit. Hence, the fruit of the Holy Spirit is evident in his or her life (Gal 5:22-23). The pastoral leader is

28. Arndt and Bauer, *Greek-English Lexicon*, 842.

29. Arndt and Bauer, *Greek-English Lexicon*, 862.

cautioned throughout Pauline exegesis to be an example to believers by repudiating the works of the flesh (Gal 5:19-21).

John Calvin corroborates the principle that the pastoral leader must exemplify integrity and character in ministry. Calvin contends, “He wishes a bishop to be *blameless*, instead of which, in the Epistle to Titus, he has used (Titus 1:7) the word ἀνέγκλητον, meaning by both words, that he must not be marked by any infamy that would lessen his authority.”³⁰ The pastoral leader must not lead the church with a besmirched reputation or questionable character. Unethical pastoral leaders dishonor the credibility of the ministry.

Called to Equip Younger Leaders for the Work of Ministry

Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God; to advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends; and to do so over consecutive generations in Canada (refer to Eph 4:12-16; Acts 6; 20:17, 28; 2 Cor 12:8-10). Pauline exegesis of Ephesians 4:11-16 (“walk in a manner worthy of the calling to which you have been called”) reveals pastoral leaders must not assume the responsibility of fulfilling the task of ministry alone but engage persons to execute the work of ministry. Paul clarifies the text to unfold the unique responsibilities of pastoral leadership in identifying, training, and developing younger leaders for the work of ministry. The strategic pastoral leadership approach to identify, train, and develop younger leaders for the work of ministry shall facilitate the continuation of the Church of God of Prophecy in Canada over consecutive generations.

30. John Calvin, *Commentaries on the Epistles to Timothy, Titus, and Philemon*, trans. William Pringle (Bellingham, WA: Logos Bible Software, 2010), 76.

In Ephesians 4:11-16, Paul conveys the leadership framework for equipping younger leaders for ministry. Paul identifies the leaders as God's gift to the church. These gifted leaders are the apostles, the prophets, the evangelists, the shepherds and teachers (v. 11). These gifted leaders had specific roles to execute for the ministry of the church to be effectual in Ephesus and by extension in modern-day Canada (v. 12). Although all of these gifted leaders were essential to the church, the pastoral leader is given an integral function to equip the members of the church (saints) for the work of ministry and edify the church as the body of Christ (v. 12). The consistent teaching of Scripture and fellowship within community shall facilitate maturity of believers (vv. 13-14). Paul implores the church to renounce puerile mindsets which assist in instability; the church had been exposed to various doctrines and crafty and deceitful schemes (v. 14). In contrast, Paul encourages the pastoral leader to minister to the church community so that the believers shall mature in Jesus and express genuine love by speaking truth to each other, all of which preserves the integrity of the ministry of the church community (v. 15). The ultimate authority in the church is Jesus Christ, the Head of the church (v. 16). The pastoral leaders shall equip all members, including younger leaders, so that the church shall experience growth and edify itself in love, with every member working properly; they shall engage in ministry executed under the lordship of Jesus Christ (v. 16).³¹

R. J. Erickson substantiates the leadership principle that the pastoral leader is called to equip younger leaders for the work of ministry. Erickson further discusses the point:

The purpose of endowing the church with these gifts of grace is to equip the individual members for service (Eph. 4:12). No doubt we also are to understand future, potential members as among the ones who benefit from such service. The ultimate goal of this is that the church might be built up through the mutual service of the Christians, so that we

31. Dennis and Grudem, *The Holy Bible*, 2268-69.

all attain unity of faith and knowledge of God's Son, which will make us truly mature—by God's standard, not our own (v. 13).³²

H. W. Hoehner also authenticates the leadership principle, centering his arguments in Ephesians 4:12. Hoehner states

The purpose of the gifted men is to prepare God's people for works of service. More literally, this purpose is "for the perfecting or equipping (*katartismōn*; cf. the verb *katartizō* in Matt. 4:21, 'mending' or 'preparing' nets; in Gal. 6:1, 'restore' for proper use; cf. 2 Cor. 13:11; Heb. 13:21) of the saints unto the work of the ministry" (*diakonias*). Gifted people (Eph. 4:11) are to minister the Word to others so that they in turn are readied to get involved in ministering to others (cf. 2 Tim. 2:2). The goal of all this is the building up or edifying of the body of Christ (cf. Eph. 4:16). This shows that all saints and not just a few leaders should be involved in the "ministry." All saints are gifted (v. 7) to serve others spiritually.³³

P. T. O'Brien in commenting on Ephesians 4:11-16 encapsulates Pauline exegesis on pastoral leadership principles. O'Brien interprets Paul's arguments and summarizes the pastoral leader's roles, responsibilities, functions, delegated authority, and commitment to Jesus, the chief Shepherd, by further affirming these principles:

The term "pastor" is used only here in the New Testament to refer to a ministry in the church, although the related verb "to shepherd" appears several times in this sense (Acts 20:28; 1 Pet. 5:2; cf. John 21:16), and the noun "flock" is used of the church (Acts 20:28-29; 1 Pet. 5:2, 3). *Pastors*, whose functions are similar to those of overseers (cf. Phil. 1:1) and elders (cf. Acts 20:17, with 28; also 14:23; 1 Tim. 4:14; 5:17, 19, etc.), exercise leadership through nurture and care of the congregation. They manage the church (1 Thess. 5:12; Rom. 12:8), and are to be regarded in love "because of their work." The imagery of the shepherd, which was applied to God (Gen. 49:24; Ps. 23:1; 80:1; 40:11) to denote the way he cared for and protected his people, as well as to leaders (both good and bad) in Israel (2 Sam. 5:2; Ps. 78:71; Jer. 23:2; Ezek. 34:11), comes to be applied to church leaders as those who carry on Jesus' pastoral ministry. He is the Good Shepherd, who cares for God's flock (John 10:11-18; Matt. 18:12-14; Luke 15:3-7; Heb. 13:20; 1 Pet. 2:25; 5:4). Leaders in the church are exhorted to be "shepherds of God's flock" (1 Pet. 5:2; Acts 20:28) who pattern their pastoral ministry after Christ's example.³⁴

32. R. J. Erickson, "Ephesians," in *Baker Commentary of the Bible: Evangelical Commentary on the Bible*, ed. Walter A. Elwell, vol. 3 (Grand Rapids, MI: Baker Book House, 1995), 1027-28.

33. H. W. Hoehner, "Ephesians," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. John F. Walvoord and Roy B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 635.

34. P. T. O'Brien, *The Letter to the Ephesians* (Grand Rapids, MI: Eerdmans, 1999), 299-300.

Having explored Jesus' theological teachings and exegesis on pastoral leadership principles and the Pauline exegesis of pastoral leadership principles, it is irrefutable that a strategic pastoral leadership approach is mandatory to identify, train, and develop younger leaders for the work of ministry, which shall expedite the continuation of the Church of God of Prophecy in Canada over consecutive generations. The pastoral leadership challenges in the Canadian-Caribbean congregations in the Church of God of Prophecy in eastern Canada must be addressed expeditiously. It is indispensable that a connection be established between the theological and biblical exegetical framework for pastoral leadership in the Canadian-Caribbean context.

Connecting the Theological and Biblical Exegetical Framework for Pastoral Leadership in the Canadian-Caribbean Context

The concepts of systematic and biblical theology are essential in our understanding of God, the Trinity, creation, and humanity. The correct interpretation and application of the concepts of systematic and biblical theology assist humans in determining the purpose of their existence. Scripture as the Word of God must form the framework of a biblical comprehension of God. Scripture reveals God's mind, attributes, character, and the purpose of human existence. One such attribute is that God is relational. This relational attribute is expressed within the context of the Trinity. Through his creative nature God has designed humans with an innate desire to form relationships. These relationships are often expressed within marriage, the community of the *ecclesia*, and the marketplace.

Another one of God's attributes is his creative nature. At the commencement of creation, through the agency of the Holy Spirit, God created humans and gave them the

responsibility of work within the Garden of Eden to maintain his creation. After the fall, God's moral nature of love was further expressed to humans in giving the capacity to work for their survival. It is apparent throughout Scripture that God gives specific purposes for human existence. God has always partnered with humans through their leadership. Therefore, young adults are created in the image of God and are designed to reflect and participate in God, to fulfill his divine purpose, including church and pastoral ministry leadership.

An approach to formulating a theological perspective is warranted to clarify, conceptualize, and confront the pastoral leadership challenge question, Why are young adults reluctant to pursue church and pastoral ministry leadership? A key component in formulating a theological perspective from Pentecostal theology is centered in pneumatology. Pneumatology is essential to discern God's will and call for human existence; when pneumatology is applied to praxis a deeper understanding of the Holy Spirit in the Christian life, church, and marketplace leadership will emerge. The most suitable way to incorporate pneumatology and other forms of theology to the praxis of ministry is make observations from a specific ministry context. Within the Church of God of Prophecy in eastern Canada, a Pentecostal movement, young adults are pursuing academic interests and careers but not pastoral leadership. Young adults seem unaware of the theological basis for the nature and purpose of their existence. They are not finding their purpose for existence as persons created in the image of God.

The Church of God of Prophecy has not intentionally equipped and mentored young adults in preparation for pastoral leadership. Young adults criticize the church for not contextualizing the gospel in a postmodern, ultra-liberal culture. Young adults believe the Church of God of Prophecy does not reflect the multicultural composition of Canadian society. Young adults have expressed their exclusion from pastoral leadership at the senior level. The

senior level creates change strategy necessary for transformation. Therefore, young adults are frustrated and disillusioned by the stagnation of the Church of God of Prophecy in eastern Canada. Hence, they have pursued other career options. This is a pastoral leadership challenge that will affect the Church of God of Prophecy in the immediate future. Hence, the pastoral challenge question, Why are young adults reluctant to pursue church and pastoral ministry leadership? This question shall be explored from a theological perspective to clarify, conceptualize, and confront this pastoral leadership challenge.

Theological Anthropology

The theological basis for pastoral leadership is essential to understanding challenges. Theological anthropology is the commencement of this theological reflection. There are two points to this pastoral challenge. First, humans are created in the image of God, or *imago Dei*. Scripture is the basis for this theological truth (Gen 1:26-28; 9:6; and other texts). Millard J. Erickson explains Genesis 1:26 as “God’s statement of intention; it includes the terms *tselm* and *demuth*, translated respectively, ‘image’ and ‘likeness.’”³⁵ The image of God is expressed in the context of male and female. In Genesis 2:7, the image of God points to breath of life (*nišmat hayyim*) as *capax dei*.³⁶ This is imagery of a human being giving mouth-to-mouth resuscitation to another person.³⁷ This means that young adults, both males and females, are created with the capacity for God. God created young adults with an innate desire for spirituality and the Holy Spirit’s directives. God has given young adults life in an intimate way.

35. Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker Academic, 1998), 519.

36. The meaning is “capacity for God” (Latin).

37. Dr. Dale M. Coulter, “Pentecostal Theology: Issues and Perspectives,” lecture given March 14, 2016, in Alabama, USA. Dr. Coulter is associate professor of historical theology for the School of Divinity at Regent University, Virginia Beach, Virginia.

He designed young adults to assume Christian pastoral ministry and marketplace leadership. This is a natural outflow of God's plan for humans to partner with him in leadership (Gen 1:26, 28).

Second, humans are relational and created for purpose. Scripture discloses that God has created humans with volition. Humans possess the capacity to exercise free will and preferences. Does this mean that humans do not possess an innate need for God? The theological answer to this question is from relationships. A. W. Tozer expresses the anguish of a person who attempts to live apart from God and avoid relationship with others when he states, "The cause of all human miseries is a radical moral dislocation, an upset in our relation to God and each other."³⁸ Therefore, young adults who pursue academics and careers without engaging God and his community of the *ecclesia* do not fulfill their purpose for existence. The correct interpretation of human purpose and existence is intricately woven in the theology of the call of God.

The Theology of the Call of God

Gregory of Nyssa argues for free will of the human person. The will is not neutral.³⁹ It is part of the movement of the human person. Similarly, Thomas Aquinas believes that God created everything good. Therefore everything is bent toward the good. For example, plants are naturally bent toward sunlight because sunlight is intrinsic to its survival. Aquinas believes this is the appetite for the good. He believes that to have an appetite for the good is to have an

38. A. W. Tozer, *The Pursuit of God* (Carlisle, Cumbria, UK: O.M. Publishing, 1982), 91.

39. Mike Bone, "Schematization of the Thought of Gregory of Nyssa," *The Boston Collaborative Encyclopedia of Modern Western Theology* (1998), accessed February 19, 2020, [http://people.bu.edu/wwildman/bce/mwt_themes_210_gregorynyssa.htm#Schematization of the Thought of Gregory of Nyssa](http://people.bu.edu/wwildman/bce/mwt_themes_210_gregorynyssa.htm#Schematization%20of%20the%20Thought%20of%20Gregory%20of%20Nyssa).

appetite for what will cause the human to grow and flourish. Therefore, plants and animals that do not have a will yet pursue what is good. Everyone pursues what is good. Humans seek what is good for their well-being. Consequently, a person seeks for relationship, and out of that relationship, she seeks for God. The more a person habituates toward God through worship, study of the Word, prayer, and other spiritual disciplines, the more she finds a natural desire to continue and discovers the resistance to walk away from God.⁴⁰

Consequently, it is safe to conclude that young adults will pursue the call of God as a natural tendency because the call of God is always good. Although naturally good, can young adults discern the call of God without the interpretation of senior pastoral leaders? Scripture affirms that the call of God was often discerned and interpreted by senior pastoral leaders, or God inspired the person being called through the agency of the Holy Spirit. Moses, David, Daniel, Paul, and Timothy are biblical examples of the how God calls persons to church ministry and pastoral leadership. Paul interpreted the call of God for Timothy, a young adult. Paul trained and mentored Timothy for pastoral leadership. Timothy's call to pastoral leadership was initially nurtured through his mother and grandmother. Paul mentored Timothy, navigating his life from a timid youth to become the pastor of a prominent church community in the major metropolis of Ephesus (Acts 16; 2 Tim 1:5-7).

Senior pastoral leaders' correct interpretation of the call of God is essential for the purpose of human existence. Young adults who are cognizant of the call of God often ignore it to pursue lucrative and exciting academic interests and professional careers. Other young adults are oblivious to the call of God. Like young adults who are cognizant of the call of God, the oblivious young adults are often frustrated because they are not in pursuit of God's will and call for their existence. It is imperative senior pastoral leaders assist young adults to interpret

40. Coulter, "Pentecostal Theology: Issues and Perspectives."

correctly the call of God. This will inform young adults that primary pastoral leadership is not the only way of fulfilling the call of God. This segues into an exploration of the call of God in two specific forms.

First, God calls persons to multiple areas of ministry. Although a primary area of ministry can be church leadership, such as pastoral ministry, the call of God is often a call to marketplace ministry or ministry through personal relationships. The call of God can be expressed in various professions. Young professional adults are serving out the call of God in the marketplace. To affirm this cogent truth, God calls young adults to multiple areas of ministry: the call to marriage, the marketplace, work, and vocational ministry, among others, are all pertinent calls to ministry.⁴¹ It is imperative that young adults comprehend and assimilate the call of God in all areas of life. The application of the theological and biblical context of the call of God should be taught and preached regularly within local churches in the Church of God of Prophecy in eastern Canada. Preaching and teaching against the unhealthy understanding and practices of the call to ministry will serve as an impetus to assist young adults in fulfilling the call of God, whether in the church or in the marketplace. Caution should be exercised in ensuring that there is a significant balancing of the calls as outlined above. For example, the call to marriage and family should not be subjugated to the call to pastoral leadership. Young adults must be taught that their first ministry is to their marriage and family.

Second, God calls humans to participate in the mission of God. Christopher J. H. Wright in *The Mission of God* articulates the cogent truth that “the ethical challenge to God’s people is, first, to recognize the mission of God that provides the heartbeat of their very existence and, then, to respond in ways that express and facilitate it rather than deny and hinder

41. An exegetical evaluation of 1 Corinthians 7:1-9 reveals Paul uses *charisma* to refer to his call to celibacy.

it.”⁴² This ethical challenge can be alleviated from a young adult’s mindset with correct training and mentorship by seasoned senior pastoral leaders. The call of God to participate in the mission of God is possible only through a sincere commitment to one’s call to an area of ministry. This commitment often requires the denial of many of life’s pleasures, time constraints, leisure, and most of all introducing the inherent risk to one’s health and life.

Dietrich Bonhoeffer exemplifies that the call of God to participate in the mission of God may sometimes result in the execution of the young adult. In fact, not knowing his ultimate demise, Bonhoeffer made this statement: “When Christ calls a man, he bids him come and die.”⁴³ Participation in the mission of God often entails the use of the Holy Spirit’s gifts and marketplace engagement. The Holy Spirit empowers the young adult to proclaim the gospel through the theology of work while engaging in marketplace ministry. The young adults are encouraged to sanctify the space they inhabit within the marketplace. Hence, the marketplace becomes sacred space. Frequent invocation of the Holy Spirit creates an environment for God’s presence. The marketplace is the sanctified place to further participate within the mission of God. Therefore, pneumatology, the theology of the Holy Spirit, accentuates the call of God.

Theology of the Holy Spirit

Reformed theologians have identified the Holy Spirit as the third person of the Trinity. Often in systematic theology, pneumatology is not studied and applied in depth as theology proper. Pentecostal theology gives a robust study and application of pneumatology. A study of pneumatology informs a person’s understanding of the Holy Spirit and how he influences

42. Christopher J. H. Wright, *The Mission of God, Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 357.

43. Dietrich Bonhoeffer, *The Cost of Discipleship* (New York, NY: Simon & Schuster, 1959), 89.

purpose and existence. A comprehensive assessment of the Holy Spirit and his work is necessary for the young adult. The Holy Spirit continues to influence the Christian life and ministry of the Church of God of Prophecy in eastern Canada even within postmodern culture. Similar to all divisions of theology, pneumatology is not without divergent views which have created controversy and division within the church. Reformed theology and Arminian theology differ in their approach to pneumatology. Reformed theology emphasizes the knowledge of Scripture as the fundamental approach to understanding God, the charismata, and the *Ordo Salutis*.⁴⁴ While Reformed theologians see the Holy Spirit as the third person of the Trinity, they do not draw out the implications of the commitment.

Arminian theology asserts that pneumatology and the experience of the Holy Spirit are essential in the *Ordo Salutis*.⁴⁵ Consequently, within denominations which are based on Arminianism, their statement of faith reveals significant emphasis on the gifts and manifestation of the Holy Spirit. Denominations that adhere to Reformed theology often propagate the cessation charismata theory.⁴⁶ The cessation charismata theory promotes the teaching that the manifestation and gifts of the Holy Spirit have ceased since the apostles' ministry terminated. What role do the Holy Spirit and his charisma fulfill in ministry in a postmodern and ultra-liberal Canadian culture? How does the correct understanding of the Holy Spirit aid in formulating a defined theological framework for pastoral leadership in the COGOP in eastern Canada?

44. John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge (Grand Rapids, MI: Eerdmans, 1989), 233.

45. F. Leroy Forlines, *Classical Arminianism: A Theology of Salvation* (Nashville, TN: Randall House Publications, 2011), 293.

46. Richard B. Gaffin Jr., *Perspectives on Pentecost: New Testament Teaching on the Gifts of the Holy Spirit* (Phillipsburg, NJ: P&R, 1979), 89.

Wayne Grudem affirms the role of the Holy Spirit in the world and the church. According to Grudem, “The work of the Holy Spirit is to manifest the active presence of God in the world, and especially in the Church.”⁴⁷ Grudem’s assertion on the role of the Holy Spirit presents a plausible basis on which a theological framework of the Holy Spirit addresses a correct understanding of the influence of the Holy Spirit on pastoral leadership formation and ministry praxis. The Holy Spirit demonstrates God’s approval of his presence in movements throughout human history, from antiquity and the activities of the church in a postmodern culture. Therefore, pneumatology must be given credibility for a deeper understanding of the role of the Holy Spirit in theology, the church, and the life of pastors in discerning God’s will and call. The Holy Spirit and his charisma play an integral role in the fulfillment of pastoral ministry in a postmodern and ultra-liberal Canadian culture. The correct understanding of the Holy Spirit is essential in formulating a defined theological framework for pastoral leadership in the COGOP in eastern Canada.

Scripture affirms the role of the Holy Spirit within the Trinity. The Holy Spirit always works in alignment with Scripture. The Holy Spirit instructs, illuminates, and inspires humans as they engage Scripture as God’s words. The Holy Spirit through the reading of Scripture informs humans of God’s will and purpose. Consequently, it is imperative that pastors are attuned to the Holy Spirit to discern God’s divine will and call upon the life of young adults, to identify, train, and develop them for pastoral ministry. The Holy Spirit empowers pastors to partner with God in the fulfillment of his mission. Engaging young adults in pastoral ministry is central to the fulfillment of God’s mission. The ministry of the COGOP in eastern Canada is part of God’s mission in the world. Hence, identifying, training, and developing young adults

47. Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994), 634.

for pastoral ministry are critical to the continuation of the COGOP over successive generations, as a fulfilment of God's mission.

Pentecostal theology creates a synergy between pneumatology and the call of God to church and pastoral ministry, marketplace ministry, and all other areas of ministry. Pentecostal theology affirms Spirit baptism as the eschatological framework of end-time ministry. So, even in an ultra-liberal Canadian society in the twenty-first century, Spirit baptism is applicable for the empowerment of young adults in fulfilling their call to pastoral ministry. Frank D. Macchia writes that "Spirit baptism is a divine act that changes us and creation into God's dwelling place and an experience of his divine possession and infilling that releases the Spirit as a potent force in the life of the believer."⁴⁸ Hence, whether the call is to pastoral ministry, marriage, church, or marketplace leadership, the young adult is encouraged to seek the baptism of the Holy Spirit for empowerment. In fact, Spirit baptism is the entrance into the call of God for ministry (Acts 9:1-19; 1 Cor 1:26-31; 2 Cor 4; Eph 4:1-6, 30; Gal 1:11-24; 2:1-10; I Tim 1:12-17). Teaching young adults to discern the call of God and respond requires Spirit baptism as a component of Pentecostal theology. Spirit baptism is a vital teaching within ecclesiology.⁴⁹ What role does the ecclesiology play in affirming the call of God for ministry?

Ecclesiology

Simon Chan expresses the essentials of ecclesiology in the formation of a person within the community that one is baptized in. Chan argues that "the purpose of Christian formation is

48. Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 84.

49. Harold D. Hunter, *Spirit Baptism: A Pentecostal Alternative* (Eugene, OR: Wipf & Stock, 2009), 221-31.

not developing a better self-image, achieving self-fulfillment or finding self-affirmation; nor is it the development of individualistic qualities that make singularly outstanding saints.”⁵⁰

The person who is engaged in the church as the community of God’s people is being spiritually formed. The person’s formation is incumbent upon leaders to disciple believers. Similarly, the person’s responsibility to engage in the praxis of ministry will enhance his or her formation. The engagement in the praxis of ministry results in spiritual growth. The Holy Spirit and his charisma are expressed within the believer. Thus, young adults have a responsibility to engage the community for spiritual formation. Pastoral ministry leadership is a component of spiritual formation for young adults.

Pastoral and Christian ministry leadership within the church as God’s expression of the call is an affirmation of the young adult. The call of God is accomplished and assessed within the context of the church. Young adults enrich the church by assuming pastoral and Christian ministry leadership. So, why are young adults reluctant to pursue pastoral and church ministry leadership? The presumption is that most young adults do not have a correct theological hermeneutic upon which they can assess their vocational calling and work as a vocation. This requires a further discourse on the theology of work.

The Theology of Work

First, let me address the vocational perspective of work from the doctrine of creation. Creation before the fall of man did not view work as a means of the survival of humans. God made provision for Adam and Eve. They did not work for food or shelter. God partnered with and substituted Adam by placing “him into the Garden of Eden to work it and keep it” (Gen

50. Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: InterVarsity Press, 1998), 102-3.

2:15-16). After the fall of man, God intentionally declared work as part of the curse of sin. Vocational work became the impetus for human survival (Gen 3:19). In a postmodern society, vocational work is often perceived as prosaic. Most people do not enjoy their vocation; they view work as a necessary means of survival. In addition, many employers have utilized work as a way of exploiting employees. The resultant effect is that young adults do not see work as ministry within the marketplace.

Second, the pneumatological aspect of work focuses on charisma. Miroslav Volf asserts work should be conceptualized as a charisma of the Spirit: “from the vocational understanding of work developed within the framework of the doctrine of creation to a pneumatological one developed within the framework of the doctrine of the last things. A pneumatological theology of work is based on the concept of charisma.”⁵¹

In viewing work in the context of pneumatology, the Holy Spirit empowers the believer with gifts for ministry as a pastoral leader and within the marketplace. The Bible teaches that there are varieties of gifts, services, and activities. Scripture affirms the cogent truth that God through the agency of the Holy Spirit endows and empowers persons with the manifestation of the Spirit for the common good (1 Cor 12:4-11). The young adult is equipped with spiritual gifts to execute operational pastoral ministry within the church community and the marketplace. These gifts are not attained through academic or vocational training. The theology of work as a manifestation of the gifts of the Spirit confirms the calling of God. Vocational training often emphasizes competencies, but the call of God affirms conviction to pastoral ministry or marketplace leadership. Consequently, the young adult accountant must first view herself as a called-Christian accountant. The execution of her responsibilities as an accountant

51. Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (Eugene, OR: Wipf & Stock, 2001), xi, x.

should be viewed as ministry. Hence, executing her responsibilities must be at the highest level of professionalism and ethical standards. Therefore, when the role of the accountant is viewed as calling, similar to that of pastoral ministry leadership, the young adult may resolve the question, Why are young adults reluctant to pursue church and pastoral ministry leadership? This may be a viable approach to formulating a theological perspective to clarify, conceptualize, and confront the pastoral leadership challenge within the COGOP in eastern Canada.

Hence, senior church leaders are best advised that consulting with young adults who are called to leadership other than church ministry leadership have an integral role to play in the direction and ministry of the church in a multicultural society such as Canada. Young adults within the marketplace are called to lead. Many young adult professionals are presidents, vice presidents, senior managers, business consultants, management consultants, lawyers, accountants, or other leadership professionals. Although some of these professional leadership competencies are not necessarily transferrable to church leadership as pastoral or apostolic leadership such as an overseer, these young adults understand the dynamics and challenges of leadership within a multicultural Canadian society. These young adults are adept at navigating strategic and succession planning for the continuation of effective church leadership.

Professional young adults are born-again believers, church members who are also passionate about effective ministry, the advancing of the kingdom of God, and the longevity of the church in the twenty-first century. Young adults should be consulted during leadership transition in a local church.

There must be intergenerational dialogue between these generations of leaders. The Holy Spirit who called, commissioned, empowered, guided, and directed the leaders within the

mature generation who presently lead the church is still at work in the next generation. The Holy Spirit is still calling and commissioning the next generation to lead within the twenty-first century. My assertions and convictions align with the perspective of Ron Luce, cofounder and president of Teen Mania Ministries, who states: “Intergenerational dialogue therefore is done for the sake of the church as a whole, communicating ideas and beliefs to one another and at the same time answering the call of the mission . . . Intergenerational communication is then not only for the preservation and continuation of the current body of Christ but for the sake of inviting non-Christians into the ongoing work of the Holy Spirit.”⁵²

An understanding of the theology of the Holy Spirit accentuates the call of God. Although the call of God to the marketplace is theologically affirmed by Scripture, the call of God to pastoral ministry leadership is synonymous with the continuation of the church and its mission within twenty-first century Canada. The connecting point in the intergenerational communication must center on a high view of the Holy Spirit and his work in the lives of leaders, younger or older. The first-generation Canadian-Caribbean diaspora leaders, who have witnessed the tremendous power of the Holy Spirit in calling and empowering them in ministry, cannot negate the reality he is still calling and empowering the next generation of young adults for pastoral and church ministry leadership.

Conclusion

An approach to formulating a theological perspective is warranted to clarify, conceptualize, and confront the pastoral leadership challenge question, Why are young adults reluctant to pursue church and pastoral ministry leadership? Pneumatology is essential to

52. Ron Luce with Stefan Junaeus, “The Future of the Next Generation,” in *Spirit-Empowered Christianity in the Twenty-first Century*, ed. Vinson Synan (Lake Mary, FL: Charisma House, 2011), 477-99.

discern God's will and call for human existence; when pneumatology is applied to praxis, a deeper understanding of the Holy Spirit in the Christian life, church, and marketplace leadership will emerge. Young adults seem reluctant to pursue pastoral and church ministry leadership because of their lack of understanding and the absence of discipleship and mentorship for ministry. Young adult professionals in the marketplace are fulfilling the call of God. God calls young adults to multiple areas of ministry. The call to marriage, work, or ministry involvement, among others, are all pertinent call to ministry.

CHAPTER FOUR

PROJECT DESIGN

The primary research is designed to explore the pastoral leadership challenges in the Canadian-Caribbean congregations in the Church of God of Prophecy in eastern Canada. A core component of the research is the collection of primary data to explore the pastoral leadership challenges in alignment with the thesis statement: Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God, to advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends over consecutive generations in Canada. Most importantly, pastoral leadership challenges facing the churches may be revealed. It is the intent to clarify, conceptualize, and confront any such pastoral leadership challenges. The main purpose of the thesis-project is to plan strategically for the continuity of the church over consecutive generations according to Scripture (Eph 4:11-16).

Methodology: Methods and Procedures

Most suitable methodological instruments for this type of research employed are questionnaires, focus groups, and interviews with founding pastoral leaders. Samples of the instruments employed in the research are listed in the appendices. Survey questionnaires assisted the researcher in capturing the real responses which have been numerically analyzed, producing consistent responses regardless of the participating pastor and enabling quantitative interpretation of the data. Likert-type scale variations with coded-data approach for ease of calculation were utilized. A coded-data scale developed was *1=Strongly Disagree; 2=Disagree; 3=Somewhat*

Disagree; 4=Neutral; 5=Somewhat Agree; 6=Agree; and 7=Strongly Agree. This scale variation allowed the researcher to uncover the varying perspectives of the pastoral leaders. Survey questionnaires were designed to get valuable feedback from the pastors, to assist the researcher to better understand the pastoral leadership challenges.

To facilitate ease of completion and full participation, survey questionnaires were suitably designed. Each participating pastor was expected to spend no more than 15 to 20 minutes completing the pastoral questionnaire. Similarly, the focus group session lasted a maximum of 2 hours with the participant pastors. Most prominently, the researcher took the requisite steps to ensure and mitigate possible risks to the subjects, such as disclosure of personal information. The relevant instructions, tables, charts, and graphs reveal no personal information was collected or disseminated which may identify the pastors. No names were included in the survey collection of the data or recorded in the focus group session or the interviews.

All pastors anonymously completed the survey questionnaires through the Google Form application over a two-week period. After two weeks, both raw and coded-data were downloaded into Microsoft Excel, tabulated, and analyzed. The data were divided into three sections based on the questions. Questions 1 to 9 were captured by Likert-scale assessment. Question 10 was an open-ended tool to assist the pastors in identifying, clarifying, and elucidating their perspectives and recommendations for the continuation of the COGOP according to Ephesians 4:11-16. Questions 11 to 15 were demographic questions, which provided a clear understanding of the ethnic composition of the local churches and their pastors. Preparation of tables, charts, and graphs provided the visual medium to analyze quantitatively the data. Qualitative responses were also captured with the survey questionnaire collection of data to support the quantitative responses and further clarify, conceptualize, and confront the pastoral leadership challenges.

There shall be a debriefing of and feedback to participants at the end of the thesis-project. The plan is to debrief the participants and share the thesis-project results with the COGOP community through presentations at the Eastern Canada Church of God of Prophecy Pastoral and Ministerial Leadership Conferences; Eastern Canada COGOP Biennial Conventions/Conferences; COGOP Board of Directors Meetings; or the COGOP Annual General Meetings.

Conducting interviews and focus groups in non-COGOP churches in the Canadian-Caribbean diaspora communities within eastern Canada was planned as part of the project design. A proposed comparative analysis to conduct questionnaires with COGOP pastors and pastors within other denominations, with the majority of pastors examined being from the COGOP, was included in the original project design. Other denominations' churches would have established context and a comparative analysis completed with other Pentecostal and Seventh-day Adventist churches which have similar context and constituents. These original plans were not executed in alignment with the comparative segment of the research, having taken into consideration the recommendation from Dr. Bryan C. Auday:

You also mentioned that you wanted to collect information from other denominations for the purpose of a comparison analysis. One item I would like you to think about is the possibility of just collecting data from COGOP ministries. I don't see a compelling need for you to gather comparative data. The added benefit of having comparative data would not, in my estimation, pay enough dividends to make it worth the effort. I recommend that you focus solely on the COGOP ministries. The results will then generalize to the ministries that you are most interested in.¹

A concise description of the procedures taken before, during, and after the collection of the data is warranted. As an ordained lead pastor within the COGOP, the researcher understands the organizational structure, policies and procedures, and delegated authority of senior church leaders, specifically the general presbyter of North America and the national bishop of the

1. Dr. Bryan C. Auday, comments on research methodology assignment (November 8, 2018), 1.

COGOP churches within eastern Canada. Consequently, the researcher took the necessary steps to inform the various church leaders of the thesis-project. Prior to meeting with the relevant church leaders, no data were collected from the pastors. A telephone meeting was arranged and detailed discussions pursued with the general presbyter of the COGOP for North America, under whose authority and jurisdiction the COGOP churches in eastern Canada align. A hard copy of the thesis-project proposal was hand delivered to the general presbyter of the COGOP for North America. The general presbyter had no objections to the execution of the research thesis-project. He supported the process and expressed interest in reading the results of the final thesis-project report.

Similarly, the researcher provided the national bishop with hard copies of the cover letter to the participant pastors, survey questionnaires, and focus group questions via email. A hard copy of the thesis-project proposal document was hand delivered to the national bishop prior to collecting data from the lead pastors. In an official meeting at the national bishop's office, the thesis-project was discussed in detail. A hard copy of the thesis-project proposal was left in the possession of the national bishop for one week. Another meeting was arranged and further detailed discussions followed. The researcher answered any questions or concerns that the national bishop may have had. There were no objections to the execution of the thesis-project. The national bishop expressed his opinion the thesis-project results shall be beneficial to the pastoral and senior leadership of the COGOP churches presently and in the future.

To eliminate researcher bias, there was no targeting of lead pastors selected for the research. All COGOP senior or lead pastors were notified of the research through a personalized cover letter and the attached survey questionnaires. To ensure all pastors were given equal opportunities, the cover letters and survey questionnaires were delivered to the lead pastors

within the provinces of Ontario and Quebec. The provinces of Ontario and Quebec comprise the population and geographic locations of the churches in eastern Canada. All documents were delivered in the lead pastors' official first language, whether French or English. The Spanish-speaking pastor opted to complete the survey questionnaires in French or English. The questionnaires and cover letters are listed in the appendices.

Reiterating, to allay fears, facilitate ease of completion, and encourage full participation, the researcher developed simplified survey questions. Survey questions were vetted by three lead pastors and bishops to ensure clarity and ease of understanding in both French and English. Survey questionnaire instruments were also vetted and approved by the Gordon-Conwell Theological Seminary's Research Department; Director of the Doctor of Ministry Office; and the Chair of the Institutional Review Board.

Participant Population

There are 32 COGOP local churches under the leadership of lead or senior pastors within eastern Canada. This population includes 9 Francophone churches and 1 Spanish-speaking church. In the process of primary data collection the researcher has taken into consideration the history, theology, sociology, anthropology, and personal and ministry experiences of the senior or lead pastors. Of the 32 COGOP lead or senior pastors who completed the survey questionnaires, 19 participants comprised the participant population. There were no associate, assistant, or youth pastors included in the participant population. The researcher has no authority over any participant involved in the survey, focus group, or interviews. All participants in the focus group and interviews completed a Gordon-Conwell Theological Seminary Informed

Consent Form which was modified accordingly. A sample of the Informed Consent Document is appended to the thesis-project final report.

In conducting the focus group session, there were 11 pastors who volunteered from a total of 32 COGOP lead or senior pastors. The focus group was an in-person, open-forum session with the researcher serving as the moderator and 4 assistants. Originally 2 senior bishops who are founding pastors volunteered to be interviewed on a one-to-one basis. These 2 founding pastors were leaders of 2 main local churches for more than 20 years each. Both are retired pastors and were not included in the 32 COGOP lead or senior pastors' population. One of the founding pastors opted out of the interview. Most of the questions were the same in both contexts with the main difference being the focus group had multiple participants and the interview was conducted on a one-to-one basis. In the focus group the participants were asked to clarify, conceptualize, and make recommendation(s) in response to the main questions. Additional questions were discussed. All participants within the population were invited to participate in this research focus study with the understanding they were lead or senior pastors presently serving within the COGOP in eastern Canada.

Anonymity and confidentiality were at the core of the preparation and execution of the research. Since the researcher used anonymous, confidential questionnaires in the survey, there was no need for the participants to complete and sign an informed consent form. There were no identifiable classifications or categories. The focus group with the lead or senior pastors of COGOP was conducted on the basis that only participant pastors' characteristics such as age ranges and generations were collected as demographic information, anonymously. Age ranges were used; no specific ages were disclosed. Since senior or lead pastor participants were selected on the basis that they lead a COGOP local church, there were no participants' recruiting in the

thesis-project. All pastors within the participant population were voluntarily involved and without compensation. All data collection was confidential. All completed questionnaires are protected and confidentially stored. In conducting the focus group and interview, the researcher explained the process and answered all relevant questions. Each participant pastor was advised in a preliminary information session and focus group they were free to withdraw from the research thesis-project at their discretion. They were under no compulsion to complete the process. The final report of the thesis-project shall be presented in summarized form, which prevents the inadvertent disclosure of personal information or exposure of participants' identity.

Quantitative and Qualitative Analysis of the Data

From the assessment of the responses to *I am equipped to address the pastoral challenges of the twenty-first century in eastern Canada*, it is apparent the pastors are cognizant of the pastoral challenges confronting the churches in the twenty-first century in eastern Canada. Regardless, the majority of the pastors (89%) are confident they are equipped to address the challenges, with either strongly agree (42%), agree (42%), and somewhat agree (5%) responses. Conversely, some of the pastors expressed a negative confidence (10%) in addressing the challenges of the twenty-first century in eastern Canada. These range from somewhat disagree (5%) to strongly disagree (5%).² It is interesting to note that none of the pastors remained neutral. Some pastors explained that their academic seminary training, secular training, and pastoral experience influence their confidence in effectively confronting the pastoral challenges. One pastor feels equipped for two reasons: confidence in the consistency of the Bible as Scripture and the basis of ministry and, second, the Holy Spirit; both are relevant irrespective of the generation.

2. Table 2: Responses to Survey Questions 1-9.

In evaluating the statement *I intentionally minimize the negative impacts to the congregation during leadership transition*, it is apparent most pastors understand the significance of minimizing the negative impacts to the congregation during a pastoral leadership transition. Almost overwhelmingly, pastors reported they intentionally minimize the negative impact to the church (84%). Although conscious of the negative impact pastoral transitions may present to the congregation, some pastors appear not to intentionally minimize the impact (16%).³

Pastoral leadership transition is a critical process for the continuation of the ministry of a local congregation and ultimately the COGOP in eastern Canada. The pastors' qualitative responses support this assertion. From the qualitative responses, a pastor's view underscores the truth that during a pastoral leadership transition there are potential disruptions which may negatively affect the congregation. Another pastor makes the observation that in their current assignment, there was tension in assuming leadership from the outgoing pastor. A varying view expressed is that despite these tensions, the congregation must be protected as much as possible, but authenticity is necessary in addressing the tensions. An incoming pastor shares the opinion that remaining focused with an end goal in mind alleviates the negative impact to the congregation. An insightful opinion affirms that during the transition the incoming pastor must be cautious in navigating the process to mitigate disruptions. The incoming pastor may reduce their influence and respect from the congregation if the incoming pastor expresses any negative criticism to the congregation concerning the outgoing pastor; this may negatively impact the leadership of the incoming pastor and the congregation. Pastors are cognizant of the fact after a transition, there are many reasons why the incoming pastor may not function adequately in the pastoral leadership role. If the pastor is not effectively functioning in the pastoral role, allowance should be made for the incoming pastor to return to another pastoral leadership role(s).

3. Table 2: Responses to Survey Questions 1-9.

A vital part of the process of the pastoral transition is the strategic steps taken by the incoming pastor to understand the nature and culture of the congregation. A poignant statement made by a pastor reveals a combination of self-reflection, appreciation, emotional intelligence, and raising the spirituality of the congregation on the part of the incoming pastor can significantly assuage the negative impact of a pastoral transition to the congregation: “When I took pastoral office, it took me six years to understand the heart of the church through the congregation. Along with the usual duties, we did appreciative inquiries, one-on-one leaders’ evaluations, and sought the Lord together in prayer for six years.”

Having considered the pastors’ views on pastoral leadership transitions, *do intergenerational congregants successfully continue attending the local church during and after a pastoral leadership change?* More than half of the pastors surveyed (64%) acknowledge they observed intergenerational congregants successfully continue to attend the local church during and after a pastoral leadership transition. Some pastors appear not to be aware of the consequence of intergenerational congregants to the future of the local church ministry and the continuation of the COGOP in eastern Canada over successive generations. A substantial number of pastors (21%) remained neutral in their observations of the continued attendance of intergenerational congregants. This may be interpreted as not having an opinion or may reveal indifference about whether intergenerational congregants successfully continue to attend the local church during and after a pastoral leadership transition. Importantly, some pastors had a pessimistic view (16%) of the intergenerational congregants’ attendance after a pastoral leadership change.⁴ These quantitative responses may be refuted or supported by the qualitative arguments unveiled during the survey and focus group session.

4. Table 2: Responses to Survey Questions 1-9.

A pastor asserts it is quite difficult to know the reasons why intergenerational congregants do not successfully remain and navigate the leadership change. The recommendation is that incoming pastors must possess the capacity to connect with intergenerational congregants. Whether intergenerational congregants successfully continue to attend the local church during and after a pastoral leadership transition is predicated on several other factors. One factor may be whether the current congregation is in agreement with the change in pastoral leadership. Intergenerational congregants' successful continuance may be determined by the reason for the pastoral leadership change. An insightful perspective an incoming pastor shares is how the pastoral change affected the youth congregants. The transition of leadership was challenging for the youth. The incoming pastor expressed regret in not intentionally connecting with the youth congregants. The pastor emphasizes staying engaged with the youth ministry during and after the pastoral leadership transition for an extended period of time; this practice may have influenced the intergenerational congregants successfully continuing to attend the local church during and after the pastoral leadership transition.

An observation about whether intergenerational congregants successfully continue to attend the local church during and after a pastoral leadership transition is also centered on the theological and cultural formation of some of the youth congregants, especially males. In the Caribbean-Canadian community some young men appear to have been influenced by theological and cultural formations, in light of the role of women in pastoral ministry. A pastor reveals that one or two young men left the church, citing their disapproval and concerns over female leadership.

The success of pastoral leadership tenure is often predicated on the suitability of the pastor appointed to a congregation. The *necessity for the COGOP to hire defined pastoral*

leaders suitable for each local congregation evoked a variety of responses from the participant population. Participants strongly agree (37%) and agree (47%) with the COGOP hiring defined pastoral leaders suitable for each local congregation. Conversely, some pastors do not see the necessity for the COGOP to hire defined pastoral leaders suitable for each local congregation: strongly disagree (5%) and disagree (5%). Interestingly, other pastors do not have an opinion on the necessity to hire defined pastoral leaders (5%).⁵

The qualitative analysis of the data reveals several insightful views. One pastor elucidates their opinion: the necessity for the COGOP to hire defined pastoral leaders suitable for each local congregation will create a relational collaboration between the congregants and the pastor. This impact may create an enhanced synergy within the operations of the congregation. Another pastor conveys their interpretation in light of the versatility of the pastoral leaders to minister to various tasks. Citing the ultra-modern context of Canadian society and culture, pastors of any congregation must be equipped to confront the challenges and needs of the congregants. One view appears to unveil the deterrence of the church to hire defined pastors is the financial inadequacies of a local congregation. The pastor's assertion is the local church usually does not have the financial capacity to hire defined pastoral leaders; even though the hiring may be necessary. The idea is the financial capacity to hire defined pastoral leaders must be appraised and action taken.

Pastors are also concerned about the issue of favoritism or nepotism in the hiring process for pastoral leaders. They see favoritism or nepotism in the hiring process for pastoral leaders as potentially counter to the advancement and continuation of the COGOP. Although some pastors have expressed their views off the record, one pastor articulated their concern by emphasizing "because of friendship, the proper candidate is not chosen." Another pastor comments, "In any

5. Table 2: Responses to Survey Questions 1-9.

hire, church or in the marketplace, finding the person with the requisite skill set for the unique needs of the position (or local church) is critical.”

Another pastor sustains the argument that competent pastors are required; pastors need to possess the capacity to understand the needs of the congregation without taking ownership of the church. Taking ownership often presents challenges during a leadership transition. The pastor argues

The pastors not only need to be competent but they need to be a good fit. By this I mean, do they share the heart and culture of the congregation. Do they understand the language and have an appreciation of the historical context of the congregation. They also need to have a complementary personality that makes it easier on the congregation during the leadership transition.

Hiring defined pastors supports the core value of leadership development and the ministry praxis of the COGOP to engage in plurality of leadership, which is beneficial to the health of the church. The pastor articulates, “This is necessary because no one person can meet the various needs present in a local church. A variety of pastoral leaders is better suited to meet the demands of a local church.” Perhaps the overall argument whether *it is necessary for the COGOP to hire defined pastoral leaders suitable for each local congregation* is summarized in this pastor’s comment: “This is the way to allow the church to grow spiritually, in number and economically.”

Like many of the other survey questions, this statement generates a precise reaction. It is a poignant statement: *The Church of God of Prophecy (COGOP) pastor of the first (diaspora) generation is facing leadership challenges*. Participant pastors either strongly agree (42%), agree (32%), or somewhat agree (21%). Although some pastors show neutrality to the statement (5%), none of the pastors disagrees with the statement. The collective responses indicate most pastors (95%) believe the COGOP pastor who is of the first (diaspora) generation is facing leadership

challenges.⁶ What are the challenges? What are the sources or causes of these leadership challenges? What are the solutions?

To better understand the type, sources, or causes of the leadership challenges, the qualitative comments explicate and corroborate the quantitative analysis. Citing the cultural shifts, demographics, and the unwillingness to adapt to change within Canadian society are some critical reasons why the first-generation pastors are facing leadership challenges.

Because of the cultural shifts in our society, and the demographics that we have, if one is not willing to adapt to changes and to interact with the different cultures, it can become quite challenging.

The challenge of staying current and abreast with current needs or demands of pastoral work.

In definitively underscoring their conviction the first generation is facing leadership challenges, one pastor asserts the leadership style of the first generation as the reason. The pastor illuminates their conviction:

Definitely. The approach used for the first generation immigrants cannot be used for the second and third generation—the needs, expectations, commitment levels etc. are different. Further, many of the first-generation pastors have not tried to adjust their style of leadership to meet the current generation.

Clarification as to the retirement status of the first-generation pastors and the need for a succession plan were exposed in the qualitative responses to this survey statement. A pastor argues, “Very few of the first (diaspora) generation are in a pastoral role today.” This postulation conflicts with the views of several pastors, and more significantly the demographic data; the first generation are currently leading congregations as lead or seniors pastors. Therefore, strong sentiments were that first-generation pastors should now be in retirement and a succession plan developed to facilitate the change in leadership and to mitigate the leadership challenges. “The first diaspora of this church should now be in retirement with a successful succession plan in

6. Table 2: Responses to Survey Questions 1-9.

place.” Perhaps the most significant, comprehensive, and conclusive argument which substantiates not only the quantitative data but also qualitative analysis to the statement *The Church of God of Prophecy (COGOP) pastor of the first (diaspora) generation is facing leadership challenges* is encapsulated in the following discourse:

Many of our pastors in eastern Canada are approaching the age of retirement and we don’t have qualified young ministers who want to step up to pastor. Also most of our senior pastors are from a Caribbean background and have churches that favor a Caribbean Black culture. This is in contrast to the predominant Canadian Anglo-Saxon culture that surrounds us. So how we do church is very different to what our Canadian culture is used to. This is a major leadership challenge, especially for the growth and succession of our churches. This is a challenge I personally faced when taking on the pastorate in my local church. Being born in Canada with my parents from the Caribbean, I see this struggle with me and our church. This struggle is affecting our second- and third-generation youth.

If the quantitative data and qualitative analysis confirm that the first generation is facing leadership challenges, are these lead and senior pastors *identifying, training, and developing young adults for pastoral leadership within the local church*? The quantitative data divulge that pastors are cognizant of the inevitability that, to facilitate the continuation of the COGOP over consecutive generations in Canada, it is mandatory to engage in leadership development and mentorship. The statistics confirms almost 90% of the pastors agree they intentionally identify, train, and develop young adults for pastoral leadership within the local church. A further dissecting of the facts shows convincing evidence: strongly agree (32%), agree (42%), or somewhat agree (16%). However, there may be resistance or uncertainty to the development and mentorship of young adults for pastoral leadership. A cohort of pastors (11%) is neutral to the requisite succession plan.⁷

The qualitative examination substantiates the quantitative numbers. Lead and senior pastors are consciously attentive to the fact that, in order for the COGOP to continue over

7. Table 2: Responses to Survey Questions 1-9.

successive generations in Canada, they must execute their responsibility of mentorship. Pastors capture this consciousness:

I am well aware that if the church is to continue being effective then there needs to be young people who are trained, mentored, and invested into, in order to carry on the ministry. Further, I am well aware of human limitations and would like to be able to pass the baton to a young person in whom I have confidence. Because of the need for future leaders to take on the responsibilities of leadership for the future. There is a deficiency of candidates to employ at this time. Training and development work both way, however where this is feasible I strongly agree.

Some pastors report they have accomplished the task of developing young adults for pastoral leadership. They began the process of identifying and training through formal education and mentorship early in their pastoral tenure. Pastors emphasized

It is a new day for people to be educated in this movement. The congregation I serve is led primarily by volunteer young adult pastors. Yes, this is what Moses did with Joshua, Elijah with Elisha and Paul with Timothy, that's [what] I believe all leaders should prepare the future of their ministry.

Identifying and training through formal education and mentorship is an attestation to the ability of the current pastoral leaders to replicate pastoral leadership for the continuation of the COGOP in eastern Canada over successive generations. Regardless of the positive outlook for the future, it is commendable a few pastors have disclosed their error in judgment in not fulfilling their God-ordained responsibility to develop young adult leaders (Eph 4:11-16). In a reconciliatory tone, a pastor critiques the practice of not engaging and training young adult leaders for future ministry:

When I started off the pastorate with my church I did not do this. And I saw the devastating effects it brought to our church. Youth did not stick around. After heavy conviction from the Lord, I made it a point to invest in youth and young adults through small groups and leadership development. After a few years, I have seen a turnaround with our youth and young adults. The lead pastor plays a huge role in engaging our youth and young adults into the church.

The quantitative facts and qualitative considerations are attestations most COGOP lead and senior pastors are acquainted with the significance of *identifying, training, and developing young adults for pastoral leadership within the local church* for the continuation of the COGOP over successive generations in Canada.

What impact do *the differences between the Canadian and Caribbean cultures have on their pastoral leadership*? The varying reactions to this question from the survey are an indication that the demographic and cultural perspectives of the lead and senior pastors are changing. Only a few senior pastors strongly agree (11%), while relatively a significant number agree (37%). To further reveal the variation, almost the same number (32%) of pastors somewhat agree. Evidently, there are pastors who disagree (11%) or ascribed to neutral positions (11%). In a consolidated summary, approximately half of the participant pastors (48%) are certain the differences between the Canadian and Caribbean cultures have an impact on their pastoral leadership. Less than one quarter of pastors (22%) either believe or may be neutral in their belief in the influence of the difference between the Canadian and Caribbean culture. The remaining (32%) may hold an ambivalent perspective.⁸

The qualitative opinions may provide further comprehensions into these deviations. The rapid changes in Canadian culture may impact the Caribbean-formed pastor, “because there’s a rapid shift in our society, and many don’t really know how to navigate their way through the situations.” A pastor’s environment often inspires their formation. Caribbean-formed pastors may face some challenges in executing their leadership in Canada. One pastor expresses the issue this way: “We all are products of our environment and so we bring who we are into this new environment.” However, others have observed these cultural differences impacting pastoral leadership are not as prevalent as previously thought. This change is due to the assimilation of

8. Table 2: Responses to Survey Questions 1-9.

Caribbean-born pastors who grew up in Canada into the Canadian culture. Also, there are a number of Canadian-born young adults who are entering youth ministry. A pastor observes, “This is not as prevalent as before; younger pastors who were either born or grow up in Canada are entering pastoral ministry today.” A pastor clarifies the fact that not all COGOP local churches in eastern Canada are wrestling with the issue: “This question does not apply to my context as we are not a Caribbean culture.” Some pastors accept as true that cultural differences are not as relevant because “people in general just need to know you love and care for them.”

In acknowledging that most COGOP local churches are Caribbean-culturally based in formation and demography, the change is gradual toward a complete acceptance of both cultures even among the children and youth. One pastor intuitively delineates the differences and minimizes any perceived impact:

Most of our churches are made up of primarily Caribbean peoples. The children also embrace the Caribbean culture while at the same time embracing the wider Canadian culture. The pastor has to learn to embrace both as well. I do not find this to be a major complaint among our young people.

Another challenge which has often been in the minds of pastors is cross-cultural integration. “We should have a cross-cultural way to gather together all nations.” Will an intentional cross-cultural shift in strategy eliminate or assist the pastoral leader in turning cultural differences into the formation of multicultural or multiethnic COGOP churches in eastern Canada? To encapsulate the cultural differences between the Caribbean and Canadian cultures and its impact on pastoral leadership, one pastor summarizes several key differences, which are worth mentioning:

To elaborate some more on these differences, here are some to name a few according to my observations, when it comes to church. Canadian culture likes church services to be much shorter than Caribbean culture. Most Canadians do not like to be called out for welcome unlike Caribbean. Canadians do not like one-hour sermons like most Caribbean. Caribbean like sermons to be very lively and animated; Canadians like animated sermons

but not too overly emotional with yelling. The same goes with the worship service. Canadians like casual dress as opposed to Caribbean who like formal dress for church services. Canadian culture tends toward conferences or worship services more than revival or crusade services of the Caribbean.

This segues into a personal reflection on a pastor's formation and the impact on pastoral leadership. *My pastoral leadership is impacted by my diaspora formation.* A person's formation is often a reflection of their nurturing. Possibly, in the Caribbean-Canadian context pastoral leaders are no less influenced by their formation. Are the pastoral leaders self-aware of the influenced of their diaspora formation? Based on the quantitative statistics, more than half of the participant pastoral leaders acknowledge their leadership is impacted by their diaspora formation (59%). In dichotomizing these figures, pastoral leaders strongly agree (11%), agree (32%), or somewhat agree (16%). Conversely, some pastoral leaders do not concede their diaspora formation impacts their leadership (33%). These pastors expressed their views as somewhat agree (11%), agree (11%), or strongly agree (11%). Since not all pastoral leaders are Caribbean-born and hence not all are included in the diaspora, there is neutral response (11%).⁹ The neutrality is evident by the declaration, "This question does not apply to my context as we are not a Caribbean culture."

Generally, humans are usually honored in reflecting on their place of origin and the impression the context has had on their formation. These attitudes are reflected in the qualitative analyses. A pastor expressed appreciation for the positive impact their diaspora formation has had on their leadership: "My formative years in the Caribbean have positively impacted my view of ministry. I have learned enduring principles and seen firsthand some of the best examples of pastoral care and self-less commitment to a call."

9. Table 2: Responses to Survey Questions 1-9.

Similarly, another pastor attributed their pastoral leadership qualities of character and integrity on the foundation of previous diaspora pastoral leaders who have influenced their leadership. “Because the foundation on which you were established was one of great leaders of good character and impeccable integrity.” Apparently, the axiom we lead based on how we were trained or taught is applicable in the Caribbean-Canadian context of pastoral leadership. The assertion from a pastor crystallizes this axiomatic perspective: “Try as we may we are products of our upbringing.”

Although axiomatic or ideological, these concepts may be applicable in the Caribbean-Canadian context of pastoral leadership. Should pastors remain static as opposed to being dynamic and willing change to adapt to Canadian society? It is evident many pastors have made the requisite adjustments. The pastors’ adjustments are often reflected within their praxis of ministry and the next generation of young adults within their congregation. A pastor confesses, “I find that the congregation is well adjusted. It is comprised of members from various Caribbean countries but mostly young Canadians. We are well adjusted.” Unfortunately, there are pastors who adhere to the status quo and appear to have resorted to this nonchalant attitude for their leadership style. “Unfortunately, I have only the diaspora who come from the same country as me.”

Ostensibly, there is strong evidence the younger pastors and young adult leaders are dynamic and self-motivationally changing to adapt to Canadian society within their praxis of ministry. Supposedly, these younger pastors have assessed the leadership challenges and are adept at confronting the pastoral leadership challenges. Conceivably, as the successive generation assumes pastoral leadership, styles of leadership shall change, moving away from a

diaspora formation approach to embrace and engage Canadian societal norms. This argument is encapsulated in one pastor's comments:

Growing up in the church, my generation [second generation] has greatly been impacted. Many have exited COGOP eastern Canada because of some of the issues I already mentioned above. They are looking for a quality of excellence in our ministry that takes the church out of the "dark ages." I believe our current presiding bishop is doing a great job in doing this. But we were so far behind; it will take a lot of time and patience to get the church back up to speed. One of the challenges is getting all our pastors educated at a seminary level to give them the professional tools to help them lead their churches.

Invariably, the evidence sustains the perceptions that the Caribbean-Canadian pastoral leaders have been impacted by their diaspora formation. Correspondingly, the quantitative data and qualitative reflections are attestations most COGOP lead and senior pastors are acquainted with the significance of identifying, training, and developing young adults for pastoral leadership within the local church for the continuation of the COGOP over successive generations in Canada. If this is the case, *to what extent do pastors agree or disagree with the statement: "The Church of God of Prophecy needs to develop a succession plan for pastoral leadership challenges"?*

Pastors almost unanimously agree (95%) with the statement: *"The Church of God of Prophecy needs to develop a succession plan for pastoral leadership challenges."* The statistics reveal most pastors either strongly agree (74%) or agree (21%). Only a few respondents disagree (5%) the COGOP needs to develop a succession plan for pastoral leadership challenges.¹⁰ Pastors vociferously disclose their opinions. Several solutions are postulated, citing the imminent need for a solution to the problem to the aging population of the pastors.

Because if we don't there will be a serious problem in the near future. The current pastoral leadership is becoming an aging population.

We have failed in the past but now there is a greater need than before.

10. Table 2: Responses to Survey Questions 1-9.

The majority of pastors are older and there has been a reluctance to develop capable young leaders or even the willingness to take a step back and allow a younger person to assert themselves in leadership. The passing of the baton is not well practiced among us. There needs to be a concentrated effort by each local pastor and national leadership to develop a succession plan of leadership.

Several pastors' beliefs also point to the reluctance of younger leaders to pursue pastoral ministry and the unwillingness of some senior pastors to identify, train, and develop qualified leaders for the pastoral ministry.

Young people are not keen on entering ministry. We must recognize those who have a calling on their life and train them for pastoral leadership.

I believe each local congregation should be preparing for its own succession plan. The needs of each local church would be too varied to have one plan that would fit all. I do believe the larger COGOP should be responsible to help identify and train qualified leaders for those congregations which have been unable to develop their own.

If we don't, we will not have any pastors to carry on when our existing pastors retire. Currently there is not a large pool of qualified ministers who are ready and willing to take on pastoring a church. Part of the problem for this is that we need to help churches become healthier for growth. It is my opinion that many of our churches are not healthy and have specific illnesses that need attention by its leadership. This was my experience when taking on the pastorate of my local church. Our leadership saw that it needs to get to spiritual health.

There is overwhelming support for the Church of God of Prophecy to develop a succession plan for pastoral leadership challenges.

Demographic Questions 11-15

The demographic characteristics of pastors and the local churches they lead offer a rich assessment of the generations of the pastors, age ranges, level of education, and the trajectory of the COGOP in a multiethnic and multicultural Canada. Pastors provide valuable insights from the answers to the questions: *Which type of pastor are you? Are you a first (diaspora)-, second-,*

or third-generation pastor? Do you lead a first (diaspora)-generation congregation; second-generation congregation, or third-generation congregation?

There appear to be correlations between a pastor's generation and the composition of the congregation they lead. Almost half of the pastors self-identify as first generation (47.37%). Similarly, the statistics give the impression the first-generation pastors lead first-generation congregations (47.37%). In analyzing the second-generation pastors and congregations, there is an equal number of first- and second-generation congregations (47.37%). Although there are more first-generation pastors (47.37%) as opposed to second-generation pastors (36.84%), the data reveal most second-generation churches are under the leadership of second-generation pastors.¹¹

There are almost an equal number of second-generation churches (47.37%) and pastors (36.84%). Statistical data expose a pattern: as the incline approaches the third generation there is a decline in the number of third-generation churches (5.25%) but more second-generation pastors (15.79%). The information represents a trend: as the generation changes there is an inverse relationship with generations and pastors. As the number of third-generation pastors increases (15.79%), moving away from first (diaspora) generation, the number of first-generation churches declines (5.25%).¹² The trend points to the corollary as the generations of pastors move away from the first (diaspora) generation, the number of third-generation churches may move in the same direction. What are the social, psychological, sociological, and anthropological implications of these trends? Possibly over consecutive generations COGOP churches in eastern Canada may be shepherded by Canadian-born pastoral leaders. Socially, psychologically,

11. Figure 2: Comparison of Generations of Pastors and Congregations.

12. Figure 2: Comparison of Generations of Pastors and Congregations.

sociologically, and anthropologically, COGOP churches may transform into multiethnic and multicultural congregations.

The qualitative perspectives appear to support the statistical data. Pastors who were born outside of Canada immigrated at a younger age; formally educated and socialized within Canada; they may adapt and assimilate into Canadian society. Therefore, the pastors' countries of origin may or may not influence the composition of their congregations. Pastors argue

I followed my parents here.

This question does not apply to my context as we are not a Caribbean culture.

I am a first-generation American. My views are also shaped by an American perspective.

Although my answer is second-generation congregation, still there are percentages of second and third generation.

I lead a multi-generation congregation.

The five generations are represented in our local church.

My congregation is a mixture of all three, but primarily second and third generation.

It is a first-generation Caribbean congregation. However, we have put changes in our church to be friendlier to the Canadian culture as I highlighted some of these above. As a result, we are seeing a mixture of our congregation of Canadian congregants as well.

Congregation is mixed, including people new to COGOP.

The congregation is a mix of first and second generation. (Primarily first.).

Our congregation is multicultural.

One of the pastoral leadership challenges of the COGOP pastors is evangelizing, ministering to, and retaining people of various ethnicities, hence changing the demographic composition of the local COGOP churches. The present composition of the COGOP congregations may be an indication of what the future COGOP may bear a resemblance to.

Pastors wrestle with the deliberate question of ethnicity: *Is your congregation composed of:*

white Canadians; Caribbean congregants only; other ethnic minorities; multiethnic minorities; or multiethnic including white Canadian? The statistical facts disclose the majority of the congregations are composed of Caribbean congregants only (36.84%). Marginally, over a quarter of the congregations are comprised of multiethnic, including white Canadians (26.32%). Somewhat under a quarter of the congregations are other ethnic minorities (21.05%). Multiethnic minorities make up about a tenth of the congregations (10.53%). In fact, white Canadians are a dominant group in only a fraction of the COGOP congregations in eastern Canada (5.26%).¹³

How are pastors responding to the leadership challenges of evangelizing, ministering to, and retaining people of various ethnicities, hence changing the demographic composition of the local COGOP churches? Some pastors contend:

Efforts have been made to reach out to other ethnic groups and cultures. However, the results are not what it should be.

By multiethnic it is predominantly black but from different parts of the globe.

Although the congregation is primarily Caribbean, there are also Africans, Asians, and South Americans attending.

The congregation does reflect our community which is not diverse. However, this is changing and so is the congregation in which we do have individuals from China and India who attend.

I have one African who came but the language put her away.

What is the highest level of education of the COGOP pastors within eastern Canada? Are the COGOP pastors educationally qualified to lead? Do the pastors possess academic and seminary educational training? One of the perceived pastoral leadership challenges facing the COGOP in Canada is the notion the church needs more qualified pastors with seminary education. The statistical figures divulge some clarion results. The educational level of the pastors varies from high school to the doctoral level.

13. Figure 3: Ethnic Demographic Composition of Congregations.

From a Christian education perspective, approximately half the pastors report they have received formal Christian ministry training (47.37%). The distribution reflects the pastors' Christian ministry training as Christian university bachelor's degree (10.53%) and Bible college diploma (5.26%). Perhaps the most motivating affirmation is that COGOP pastors report their highest level of Christian ministry training is a seminary master's degree such as master of divinity, master of arts, or master of theology. Most the COGOP pastors declare they are qualified to lead with a seminary master's degree (31.58%). However, none of the pastors report possessing a seminary doctoral degree such as a doctor of ministry.

In tandem with their Christian ministry training, more than a third of the COGOP pastors report they have attained academic postsecondary preparation (36.84%). Academic postsecondary preparation is a combination of Collège d'enseignement général et professionnel/college courses (15.79%); college diploma (5.26%) or completed university graduate degree/master's degree (15.79%); about one fifth of the pastors report possessing a high school diploma or other forms of educational training (5.26%). Some pastors have achieved a doctor of philosophy.¹⁴ The pastors further describe their Christian ministry and academic educational training:

High school, completed request of [COGOP] for ministry, complete studies privately with other recommended seminaries, and locally, always involve in self preparation; always attend seminars given by [COGOP].

Also other university degree.

Since 2005 I have finished my bachelor degree, now I am to write my subject for a [master of arts] in theology.

Are the COGOP pastors an aging population? Are younger pastors entering the COGOP ministry? These answers may be obtained or explained through the question *What is your age*

14. Figure 4: Pastors' Highest Level of Education.

range? None of the pastors account for their age in the 18-24 range (0.00%). Less than one tenth of the pastors are within the 25-34 age sectors (5.26%). Similarly, the 35-44 age range accounts for only 5.26% of the pastors. The majority of COGOP pastors are between the ages of 45 and 54 (36.84%). One in five COGOP pastors in the current cadre of leaders declare they are between the ages of 55 and 64 (21.05%). The statistical data reveal there are almost an equal number of middle-aged COGOP pastoral leaders in comparison with those within the retirement age range of 64 to 74 years old (31.58%). None of the pastors report their ages in the segment of 75-84 (0.00%) or over 85 years old (0.00%). Collectively, more than half of the COGOP pastors (52.63%) are over the age of 55.¹⁵ The statistical information appears to confirm that COGOP pastors are an aging population. At the same time, young pastors appear not to be entering the COGOP ministry at a lower age. Seemingly, only a few millennials are presently serving and not entering the COGOP pastoral ministry leadership. The majority of COGOP pastors are middle-aged and shall retire within the next 10 to 20 years; since they are currently between the ages of 45 and 54 (36.84%). More importantly, more than half (52.63%) of the COGOP pastors will retire within less than 10 years.

Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God, to advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends over consecutive generations in Canada. The statistical data have helped to clarify, conceptualize, and confront any such pastoral leadership challenges. The main purpose of the thesis-project is to plan strategically for the continuation of the church over consecutive generations according to Scripture (Eph 4:11-16). The statistical report shall assist in providing recommendations for the pastoral leadership challenges.

15. Figure 5: Demographic Representation of Pastors' Age Ranges.

CHAPTER FIVE

OUTCOMES (CONCLUSIONS AND RECOMMENDATIONS)

Overview of the Project

In this thesis-project the researcher explored the pastoral leadership challenges in alignment with the thesis statement: Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God; to advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends; and to do so over consecutive generations in Canada. The researcher expects to reveal the most critical pastoral leadership challenges facing the churches. The intent is to clarify, conceptualize, and confront the pastoral leadership challenges. The purpose of the thesis-project is to plan strategically for the continuation of the church over consecutive generations according to Scripture (Eph 4:11-16).

There are several assumptions which formulate the research project. First, many pastors are older and shall retire soon; the perceived leadership challenge is the shortage of qualified pastors. Second, pastors do not have pension benefits to facilitate their retirement; they are serving longer within the pastorate for economic reasons. Third, young adults are not being identified, trained, and mentored to assume pastoral leadership roles; the young adults may not accept their ministry calling and leave the church out of frustration. Fourth, when there are pastoral leadership transitions these may be disruptive to the congregations; the churches may split and lose members. Fifth, the successive generation of leaders may be excluded from leading congregants who they most identify with in a multicultural context. The parameters of this

project are the Church of God of Prophecy congregations within the Canadian-Caribbean churches in eastern Canada.

The researcher anticipates that the broader context of the thesis-project will confirm or refute the perceptions of the changing constituency, their needs, and how these needs affect the requisite pastoral leaders. The thesis-project may confirm that the COGOP needs to develop a succession plan for pastoral leaders. The succession plan may demonstrate the need for preparation of current and young adults as new pastoral leaders. Reviewing the ethno-cultural dynamics of diaspora pastoral leaders is a key component of the thesis-project. Consideration of term limits for pastoral leadership, for example, limiting tenures to four or five years, may facilitate the opportunities for the younger leaders experiencing the call of God to pastoral ministry.

Exploring target hiring of non-Caribbean pastoral leaders to assist the COGOP churches to engage the various peoples of Canada may assist in the formation of multiethnic and multicultural churches. Target hiring of non-Caribbean pastoral leaders may mean selecting several types of leaders for the many generations; examining Caribbean-diaspora leaders and their leadership styles based on formation and traditions; mentorship research; and mentorship and talent management. In addition, the expected outcomes may provide answers for change strategies for succession planning for senior or lead pastors, associate pastors, youth pastors, and other levels of pastoral leadership. Consequently, the outcome may help in the development of pastoral leadership strategies to facilitate effective leadership transitions.

In chapter 1, the researcher outlines the problem and its setting. A reflective approach includes the researcher examining his personal ethos, experience, and ministry involvement within the COGOP Canadian-Caribbean context. Having postulated the assumptions, the main

question which is pivotal to assess the pastoral leadership challenge is: How does the Church of God of Prophecy address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada? Chapter 1 addresses these pastoral leadership challenges from a broad introductory perspective. The researcher presents a methodological outline to clarify, conceptualize, and confront the pastoral leadership challenges revealed in the project design and thesis-project. The researcher expects to reveal the most critical pastoral leadership challenges facing the churches and make recommendations. Anticipating the broader context of the thesis-project, the researcher may confirm or refute the perceptions of the changing constituency, their needs, and how these needs impact upon the requisite pastoral leaders.

In chapter 2, the literature review, the researcher's proposition is that the egalitarian effect of global Pentecostalism to inspire female leadership is warranted within the Canadian-Caribbean diaspora COGOP churches. The democratic and egalitarian inclusion of female pastoral leaders ought to be augmented and continue into the future. By observation, the current practice is more males are being ordained than females to pastoral leadership roles within the COGOP churches in eastern Canada. It is imperative that strategic steps are taken to determine the call of God to pastoral leadership ministry and to train and develop more female leaders. Both Yong and Wedenoja offer cogent arguments to substantiate the researcher's proposition and conclusion. The COGOP must be strategic and assume an egalitarian approach in its succession planning for pastoral leaders to ensure the continuation of the church over successive generations.

In assessing Teevan and Hewitt, the COGOP as a Pentecostal organization within the twenty-first-century Canadian context must intentionally contemplate the sociopolitical and socioeconomic status among other sociological contexts to address (1) the challenge of pastoral

leadership succession with the inclusion of more qualified female pastoral leaders and emerging young adult leaders; (2) the challenge of the selection of pastoral leaders who may traverse the power structure within Canadian society for its political survival; (3) the challenge of physical survival of COGOP churches by including new members from groups other than the Caribbean diaspora and Canadian-Caribbean congregants; (4) the challenge of organizational structure which transcend the diaspora generation and strategically include hierarchical structures to include young adult leaders, which is more reflective of a power equity and plural leadership structure.

How does the Church of God of Prophecy address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada, in light of the pastoral leaders' formation? The arguments and postulations presented by Wedenoja; Fleras and Elliott, and Teevan and Hewitt, when compared with Bonhoeffer's and Sanders's paradigm of spiritual leadership formation and ministry praxis, reveal that a comprehensive approach to the selection of pastoral candidates for leaders must be considered. It is not enough to contemplate the discipleship and spiritual aspects of leadership; the sociological, economic, psychological, and political context must be contemplated, assessed, and assimilated when selecting pastoral leaders. This comprehensive paradigm will assist in ensuring the continuation of the COGOP in Canada over successive generations. Social, psychological, and political dynamics of formation may have some effect upon pastoral leaders and the formation and development of churches. These factors are critical in evaluating the complexities of the pastoral leadership challenges whether in the Caribbean, the United States, the United Kingdom, or eastern Canada. The literature review supports and confirms the thesis objective statement.

It is necessary to inaugurate the biblical and theological framework and principles to better understand the question: How does the Church of God of Prophecy address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada? In chapter 3, the researcher examines Jesus' theological teachings and exegesis on pastoral leadership principles and the Pauline exegesis of pastoral leadership principles. It is irrefutable that a strategic pastoral leadership approach is mandatory to identify, train, and develop younger leaders for the work of ministry, which shall expedite the continuation of the COGOP in Canada over consecutive generations. The pastoral leadership challenges in the Canadian-Caribbean congregations in the COGOP in eastern Canada must be addressed expeditiously. It is obligatory the presbytery recognizes a connection between the theological and biblical exegetical framework for pastoral leadership in the Canadian-Caribbean context. The praxis of ministry in light of the selection and appointment of pastors must be revisited. A theological and biblical exegetical framework must accentuate the ethos of pastoral leadership selection.

Formulating a theological perspective and approach is necessitated to clarify, conceptualize, and confront the pastoral leadership challenge question: Why are young adults reluctant to pursue church and pastoral ministry leadership? One theological perspective is pneumatology, which is essential to discern God's will and call for human existence. When pneumatology is applied to the praxis of ministry, a deeper understanding of the Holy Spirit in the Christian life and church and marketplace leadership will emerge. Young adults seem reluctant to pursue pastoral and church ministry leadership because of their lack of understanding and the absence of discipleship and mentorship for ministry. Young adult professionals in the marketplace are fulfilling the call of God. God calls young adults to multiple areas of ministry. The call to marriage, work, and pastoral leadership, among spheres, are all pertinent calls to

ministry. The call to pastoral leadership must be held on the same level, if not supersede, the call to marketplace ministry. Similarly, the presbytery must exercise intentionality of leadership opportunities; involvement in the decision-making process; allowing varying views; facilitating several styles of leadership; and compensation and benefits to engage young adult pastoral leaders.

Chapter 4 assumes the methodological aspects of the project design. The primary research is designed to discover the pastoral leadership challenges in the Canadian-Caribbean congregations in the COGOP in eastern Canada. A core component of the research is the collection of primary data to explore the pastoral leadership challenges in alignment with the thesis statement. Most importantly, pastoral leadership challenges facing the churches have been revealed. The main purpose of the thesis-project is to plan strategically for the continuation of the church over consecutive generations according to Scripture (Eph 4:11-16). The statistical data collected and analyzed have helped to clarify, conceptualize, and confront the pastoral leadership challenges. The statistical report shall assist in providing recommendations for the pastoral leadership challenges.

Therefore, it is imperative the implications of the thesis statement, outcomes, recommendations, and final conclusions are inspected. To facilitate this examination a review and analysis of the five assumptions which formulate the research thesis-project is required. Chapter 4 thoroughly explains the quantitative data and provides several insightful perspectives and answers to the pastoral leadership challenges. In chapter 5, there is a further assessment of the qualitative pastoral responses from the survey questionnaires: statements revealed in the qualitative answers to question 10 from the survey questionnaire. To add breadth and depth to the research thesis-project, the researcher shall analyze the main seven questions. Of great

significance, the understanding is the survey questionnaire used answered the main seven questions of the research. For the purpose of ensuring the integrity of research and its findings, the main seven questions were not seen by the participating pastors completing the questionnaire or in the focus group. In addition, the researcher shall confirm the thesis-project implications, outcomes, and recommendations from the interview with one of the founding pastors and bishop.

Outcomes and Implications of the Thesis Statement and Recommendations:

COGOP Ministry Plan for the Canadian Context of the Twenty-first Century

Does the Church of God of Prophecy have a ministry plan for the Canadian context of the twenty-first century? Although various leaders have made significant advances in the planting and development of local churches throughout the COGOP in eastern Canada, the research findings reveal both national and local churches do not have a strategic ministry plan for the Canadian context of the twenty-first century. As is disclosed and argued in chapter 4, the majority of COGOP pastors are of Caribbean origin. Most local churches were founded by Caribbean-born pastors. These local churches grew through the process of immigration. Hence, by the natural process of birth, family unification, and expansion and community formation and attrition, group dynamic theories have taken effect, solidifying the Caribbean composition of most local churches.

At this stage of the COGOP churches' development, members of Caribbean origin continue to influence the culture of most local churches, especially styles of preaching, worship, and cultural activities. Each local church seems affixed toward a Caribbean culture. Because Caribbean members comprise most local churches, the pastoral leaders tend to cater to the constituency who are predominantly not Canadian-born. In the process of planning and

strategizing for the local church, plans tend to be made based on the needs of the current constituents. If pastoral leaders fail to meet the current constituents' needs, members appear not to engage, especially in worship. For example, in a few local churches, if the worship service does not involve a Caribbean or reggae-based style of music, some worshippers disengage. Musical concerts and cultural events which are popular activities within the Caribbean-Canadian COGOP churches are usually Caribbean and reggae-based styles of music and performances. The average Canadian-born congregants appear to be disconnected. Hence, the Canadian context does not reveal too many pastoral leaders with intentional ministry plans to change and adapt.

However, a few pastors have indicated they have assessed their local church context and are making conscious efforts to develop a ministry plan for the Canadian context of the twenty-first century. These pastors are not repudiating their ethnic and cultural origin or formation but are cognizant that changes are necessary to engage more Canadians of diverse ethnicities. Culturally, Canadians are a diverse group. These COGOP pastors contend they are attempting to engage the Canadian culture. Among the pastoral leaders, there is a strong admission that both the local and national church leadership teams have not significantly moved to engage the wider community. But whose responsibility is it to develop a COGOP ministry plan for the Canadian context of the twenty-first century? Are local pastors responsible? Or should the national bishop of eastern Canada be responsible to develop a COGOP ministry plan?

In contemplating ministry beyond the Caribbean constituency to the Canadian context of the twenty-first century, a few pastoral leaders admit there has been dialogue and some efforts made but not much success. Some pastoral leaders confess they are acquainted with friends and ministerial colleagues from various ethnic groups; they conclude COGOP leaders should not close the doors but create a welcoming atmosphere for all Canadians. A reflective review of

these cross-ethnic ministry initiatives to address the Canadian context of the twenty-first century discovered the unintentional steps to arrive at the current state of the COGOP local churches. Perhaps the perspective of one pastor captures the dynamic of earlier church planters and pastoral leaders: “their interest was to plant churches and grow ministry, not look at greater needs.”

Regardless, the pioneering pastors are aging, and it appears there are no strategic ministry plans for the demographic shift in the constituency of the local churches. In looking at the future, the needs of Canadians and ministering to people’s need are more varied than a local church worship service and music styles. One pastor argues the Canadian context is a diverse culture. But does the church embrace the Canadian culture? Once again, the acknowledgement is, “We don’t have a plan to embrace the Canadian culture; one thing to talk about embracing culture. But we must gravitate to your culture. To the second- and third-generation Canadians, reggae is not a natural form of our worship. We have not moved on. We have not moved on at all from the Caribbean culture.”

Should the impetus be placed only on the COGOP leaders and members? Some pastors affirm they always think of the Canadian context within their ministry planning. They articulate their planning focuses on the Canadian context only, citing they live in Canada and their citizenship is Canadian, and most of the members are Canadian. But they admit there are challenges in ministering to and retaining members of ethnic and cultural backgrounds other than Caribbean. The ubiquitous social parameters of race, sexism, ethnicity, ethnocentric biases, and cultural worship styles are among some of the challenges cited by some pastors. One pastor cited his experience: during a church purchase and move, some congregants did not move but drifted away. The pastor maintains: “They were not comfortable with a black leader. They [would]

rather have a white leader, though they might not say [it] out in words. We talk, efforts made, but not much success. People feel comfortable amongst their own people. We try, but it's not really working.”

Considering these ethnic, social, psychological, and cultural dynamics and realities, how should the COGOP ministry plan for the Canadian context of the twenty-first century look? The common consensus among COGOP pastoral leaders is that the church shall continue. Most pastoral leaders articulate Canada shall continue to be comprised of different cultural groups. The gospel remains consistent across the Canadian context. They communicate the gospel to the various ethnic groups in their settings. The ministry thrust in most local churches and the national church is for the COGOP to become a missional church, engaging the community and being visible. In any cultural context, the church continues and needs to be relevant to the diverse ethnic communities. The conclusion is preach the gospel to the community and the peoples of Canada and missionally engage the community as members and pastoral leaders represent the kingdom of God. Ultimately, God shall determine the future composition of each local church.

Pastoral Leaders' Seminary Training for the Ministry Challenges in the Twenty-first Century

Canada is an ultra-modern country with a highly educated population. The perception is that one of the most challenging areas of the current pastoral leadership is assumed to be the lack of formal education among COGOP pastors. The statistical data in chapter 4 reveal the answer to these main questions: Does the COGOP prepare pastoral leaders through formal seminary education for the ministry challenges in the twenty-first century? Does the COGOP require pastoral leaders to be trained formally through seminary education? The universal church in

Canada is struggling with the lack of formal education to minister to the changing societal trends and acquired norms. It is not just the COGOP. The COGOP is even further behind than the universal church in light of formally educating its pastoral leaders to engage the current and emerging Canadian culture. In some areas it appears the COGOP has reneged on its creativity to engage other peoples, their communities, and their places. This is often attributed to the COGOP pastoral leaders not having been formally trained to engage the peoples of Canada. From the statistical data in this research thesis-project as presented in chapter 4, the COGOP pastors possess a high degree of formal training both in theological and irreligious education. However, there are gaps between the formal Bible college and seminary training and practical ministry.

The COGOP does not require a seminary degree as a prerequisite to hire a candidate as a pastoral leader. The COGOP does not train its pastors at the seminary level. Most COGOP pastors received formal Bible college and seminary training through the Church of God Lee University or Pentecostal Theological Seminary, both located in the United States. In Canada, COGOP pastors are usually trained at Tyndale University College and Seminary or Canada Christian College. In recent years, COGOP pastors and emerging leaders in eastern Canada are being trained through a partnership with Oral Roberts University in Tulsa, Oklahoma. This training is a certificate program called the Ministry Development Training (MDT). The researcher has taught the certificate courses in the MDT. The MDT courses may be suitable for entry-level training for emerging leaders, but they are not adequate in meeting the requisite level of training required for pastoral leaders in an ultra-modern, highly educated Canadian society.

The recommendation is to expedite training. The COGOP ought to create partnerships with Tyndale Seminary or Toronto School of Theology to further prepare young adults for pastoral ministry leadership. These partnerships must clearly establish distinctive courses for the

COGOP pastoral leaders, beyond the regular seminary program courses. The implication is the distinctive ministry courses shall facilitate the COGOP retaining its ministry core values as a distinct Pentecostal organization in Canada. In addition, the earned educational credentials of the COGOP pastors, especially at the advanced degree levels, shall solidify the credibility of the COGOP as a perpetual and respectable ministry organization over successive generations in Canada.

Regardless of the fact the COGOP holds the notion that pastoral leaders ought to be seminary trained, it appears most pastors have acquired the requisite skills through seminary and Bible college training on their own recognizance, using their own financial resources. The global COGOP pastoral leaders have been encouraged to engage in formal Bible college and theological seminary training. Although Bible college and theological seminary education are now common among COGOP pastors, two critical areas which pastors report deficiencies in their ministry education are administration and practical ministry vision. These are challenges pastors have faced and have not been able to find solutions for. Several pastors report seminary did not teach financial administration of church budgets and how to navigate the legal matters of church administration in consistently changing, secular, and increasingly litigious Canadian society. Other pastors report seminary did not teach the legal or financial subjects in the Canadian context of how to minister to communities and peoples in a changing society and culture and among peoples who reject societal norms.

Although some less experienced pastors have completed Bible college and theological seminary, they need further practical ministry training. The recommendation for the financial aspects and protocols should be communicated through on-the-job training by experienced pastors. Another option is the development of specific ministry training manuals. To address the

lack of dynamics of vision strategy and success measures among pastoral leaders, further training beyond the seminary level should be mandatory and standardized for all new pastors.

Developing and Mentoring Young Adults for Pastoral Ministry in Eastern Canada

The COGOP in most countries globally is often seen as a youth organization due to the relatively young age of its pastoral leaders, national bishops, regional bishops, or international presbyters. Does the COGOP intentionally develop and mentor young adults for pastoral ministry in eastern Canada? Most senior or lead pastors attest to have taken an intentional approach to develop and mentor young adults for pastoral ministry. One pastor confirms he has conducted college classes for the past fourteen years at a reputable Bible college. He advises he teaches at the Bible college and shall pay a pastor for a year for the purpose of pastoral ministry leadership training and development.

This lead pastor proactively selects potential candidates for pastoral ministry and conducts gift assessments and volunteerism. The candidates are recognized by the local church, and formal ministry training ensues. Potential pastoral candidates are chosen based on their calling, commitment, and training. The lead pastor utilizes this selection and training process as the basis for pastoral credentials for youth, worship, audio-visual technicians, and other areas in his local church. The lead pastor deliberately shifts the pastoral focus from his role as senior pastor. Ultimately, everyone's gifts are recognized; people are trained and operate in their calling as pastors in these specific areas of ministry within the local church. This calculated approach is the most comprehensive revealed in this research thesis-project. The researcher highly recommends this training program be adapted in all COGOP local churches in eastern Canada. The implication from this strategic method shall ensure young adults within each local church

are given opportunities to exercise the call of God on their lives. This training program shall facilitate the identifying, training, developing, and mentoring of young adults for pastoral ministry. It shall help to eliminate the difficulties and expenses associated with the transfer of pastors from across congregations and the region, by developing local young adult leaders within each congregation.

It is apparent the COGOP intentionally develops and mentors young adults for pastoral ministry in eastern Canada. Nonetheless, does the COGOP intentionally develop and mentor female leaders for pastoral ministry? The COGOP throughout its history has been a progressive and inclusive organization in light of the role of women in pastoral ministry leadership. However, there are serious concerns which were raised during the research on the future of female pastors within COGOP local churches in eastern Canada. One female pastor raised the concern there appears to be a cultural shift in which younger males are being selected at the exclusion of gifted female young adults. She added that theological arguments have been postulated to argue against her pastoral leadership as being unscriptural. The pastor admits this may be due to the influence of a few young males whose formation is not COGOP but from another denomination and has infiltrated her congregation.

Eastern Canada has had strong female leaders within its pastoral leadership. It is strongly recommended the COGOP maintain the practice of engaging female leaders in the selection, training, and development for pastoral leadership. The implication is that Canada, as a progressive country, is becoming more inclusive, especially for female leadership, in government, politics, medicine, and engineering and science, among other critical areas. The COGOP must adhere to this biblical mandate of selecting female pastoral leaders.

Change Strategies for Leadership Transition to Sustain Healthy Congregations

Does the COGOP help pastors to develop change strategies for leadership transition which will sustain a healthy COGOP congregation? Does the COGOP need a pastoral leadership strategy for each local church? Does the COGOP address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada? Possibly one of the most disruptive elements of pastoral leadership challenges is the leadership transition within a local church. The experiences of two COGOP pastors who are not of Caribbean origin may assist pastors to develop change strategies for leadership transition which will sustain a healthy COGOP congregation. There have been several historical cases of pastoral leadership transitions which have proven disruptive to local churches. Perhaps some challenging issues in the early days of the COGOP in eastern Canada have resulted in racial and ethnic divisions within congregations.

In being reflective, one pastor who is not of Caribbean origin elucidates the racial and ethnic challenges of the 1950s and 1960s. The pastor asserts he has an outside Anglo-Saxon Canadian view. The COGOP needs to address these leadership challenges. In the 1950s and 1960s among the diaspora churches, there were Anglo-Saxon churches in Toronto. However, those local church members were overwhelmed by the vibrancy in the styles of worship of the Caribbean members. This pastor expresses his opinion that the ultimate separation was the Canadian Anglo-Saxon church members' fault, not the Caribbean-diaspora congregants. The pastor further explains his emotional response in the separation between the Canadian and Caribbean members within the local churches. "When I heard about it, I was upset, but I came to realize that we had the issue, it was our fault." However, the pastor elucidates a further challenge

We have remained Caribbean for too long, and not Canadian. There is change taking place, and we have not changed quickly enough. The third-generation Caribbean

descendants have no connection with the Caribbean. They are not Jamaican; they are Canadian. An example would be in terms of Collingwood and our youth. Kids in Toronto are not rural and have a different view from our more rural kids.

Another perspective is of a Canadian-born pastor who expresses the impact on his leadership. He explains the difference between the Canadian and Caribbean culture

I never felt comfortable in the church and school. Different realities, two cultures. I struggled with that for a number of years. I felt out of place in both worlds. I never had both feet in one world. I was not comfortable in either. There were two different areas. I wrestled in those two cultures. I wanted to be more Canadian, yet I loved the Caribbean aspect. I didn't see many whites, and we didn't invite white people.

Consequently, the lived experience and sociopsychological impact of this pastor may be one of the motivations to develop change strategies for leadership transition when he assumed leadership of a COGOP congregation. The pastor additionally explicates that during his tenure in the pastorate, he intentionally created a worship space and style of worship to accommodate a more Canadian style of worship. This pastor clarifies he moved the congregation from a church building to a movie theater to conduct worship services. He contends this intentional strategy is welcoming to other cultures but admits it is less of a Caribbean flavor.

Illuminating some change strategies, the pastor revised the worship service structure, styles, duration of sermons, and style of preaching. The pastor admits to reducing the repetition of any particular song and decreasing the duration of his sermons to an average of forty minutes. He uses non-church language to facilitate comprehension and eliminate isolation of newcomers. Announcements are more Canadian friendly. Sensitivity to Canadian culture is essential in bridging the spiritual, cultural, and ethnic gaps. These changes have enabled more Canadian congregants to visit this COGOP church and experience hospitality and belonging. He confesses since there is little or no room for dancing, jumping, and shouting, the change was disruptive for some Caribbean congregants. Some Caribbean congregants assert: "It didn't feel like church."

These tensions lasted for about one and a half years. The local church is now enjoying growth. The implication of these change strategies within this local congregation, although disruptive for some members, has shifted the paradigm from a Caribbean-focused congregational worship and ministry practice to an inclusive Canadian contextualized setting for worship. The recommendation is that this strategic approach may be emulated. All local pastors must carefully assess their ministry praxis and willingly develop change strategies to accommodate the growth and continuation of the COGOP over successive generations.

Does the COGOP need a pastoral leadership strategy for each local church? Does the COGOP address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada? The emphatic reaction to these questions in light of the survey, focus group discussions, and interview is a resounding affirmative response. Within the mandate of the global COGOP, the primacy of the local church and the autonomy of its pastoral leaders are often misunderstood and in constant tension. The tension often lies in the autonomy of the local pastor and the apostolic authority of the national bishop, who appoints pastors. Recommendations are outlined in this section. The COGOP needs a pastoral leadership strategy for each local church. It is crucial for the COGOP to address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada.

Based on the polity, policies, and procedural dynamics of the leadership structure, regardless of the autonomy of the pastoral leader and the primacy of the local church, the national bishop has the authority to exercise his right in decision making. It is imperative that the national bishop strategically consult with the local pastor, ministers, and members before any pastoral appointments are determined and disclosed at a national convention. This may be counter to the present policy of the global COGOP. However, contextualization of ministry

policy is paramount, and policies are best executed when the Canadian context is considered. The Caribbean leadership culture is formulated in a postcolonial authoritarian leadership style. An authoritarian leadership style is historically exercised in Canadian-Caribbean congregations. By its very approach, an authoritarian style of leadership repudiates varying views and opinions. An authoritarian leadership style imposes a subversive leadership culture, which is often resisted by the Canadian culture. This style of leadership rarely considers the inclusion of divergent views or ideas. Authoritarian leadership styles often perceive an egalitarian view as being a threat to authority. Within the Canadian context the authoritarian leadership style is countercultural and must be avoided at all cost. An authoritarian leadership style is often detrimental to the unity of a local church and the relationship between a pastoral leader and the national bishop, and ultimately the congregation suffers through interruption.

Although the national bishop has a responsibility to ensure local churches are vibrant and remain healthy after all pastoral leadership transitions, the national bishop should be cautious in exercising unilateral power in the decision-making process. The local church should be responsible culturally. Canadians have been socialized in an egalitarian, not a totalitarian or an authoritarian, style of leadership. Canadians will leave a local church after a pastoral transition if they believe their voices are not being heard. The national bishop should assist with strategic leadership roles only if solicited for advice. The national bishop is a resource person along with the general presbyters and general overseer to assist local pastoral leaders to exercise autonomy in ministry. During periods of pastoral leadership transition, the national bishop should help the senior or lead pastor to make plans or create a strategy for a smooth transition for another generation. There needs to be a commonality and conversational approach between the pastor, ministers, members, and the national bishop. The implication of not allowing all parties inclusion

within the conversation shall result in the disruption of the congregation during and after the pastoral leadership transition. Often members or congregants disassociate from a local church after a leadership transition when they believe they were not consulted or involved in the decision process.

The COGOP Needs a Succession Plan for Pastors

Invariably the most significant challenge which the pastoral leaders expressed vociferous and comprehensive responses to assists the researcher in assessing the following question: Does the COGOP need a succession plan for pastors? In the data analysis in chapter 4, there was an overwhelming strongly agree response to the statement: To what extent do you agree or disagree with the statement: The Church of God of Prophecy needs to develop a succession plan for pastoral leadership challenges. It is apparent the COGOP needs a succession plan for pastors in eastern Canada. There are serious ramifications when a succession plan is not developed and executed during pastoral leadership tenure. How should the church support a pastor's transition in and out of leadership?

When a pastor enters into a pastoral tenure there should be a deliberate conversation about succession planning. The incoming pastor must be apprised that the leadership appointment is for specified period. Pastors ought to be cognizant of the fact that mentoring successive leaders is one of the integral responsibilities during their leadership tenure at each local church. During the research thesis-project, pastors unequivocally affirm that within the eastern Canada region, there are no strategic succession plans for older pastors to transition into other ministry areas of the church. The implication is that young adult leaders are not offered opportunities to assume and progress in pastoral leadership roles. A key recommendation is that

prior to and during a pastor's tenure, the national bishop's office shall complete an assessment of competencies and capabilities of the pastor. After a pastoral leadership transition, the pastor is confident he or she shall transition into another area of ministry, such as supply preaching, teaching, serving as a COGOP board member, serving as a mentor to newly appointed pastors, pastoral counseling, or consulting about conflict management with the church, among various ministry opportunities.

During the research it was confirmed that many pastors are serving longer in the pastorate for economic reasons. Many pastors planted churches with their own financial resources; they successfully grew the church, and now their salary from the church is their only livelihood. The implication is that succession planning is nonexistent and the inevitable difficult pastoral leadership transition ensues. In the Canadian political and societal context, due to recent changes to avoid ageism, there is no legal retirement age. It is imperative pastoral leaders change or maintain their perspective of retirement from pulpit ministry earlier and transition into other ministry services. This may create an easier transition from the everyday and weekly responsibility by sharing the pastoral responsibilities with young adult leaders who are being mentored for pastoral leadership.

There is tension between the Caribbean-diaspora perspective and the Canadian societal norm with regards to age. For example, a forty-eight-year old pastor may be considered young. This is a denominational problem. The Caribbean culture has strong respect for age; Canadians, although respectful of a person's age, do not see age as a status of honor for pastoral leaders. Therefore, it is acceptable for a thirty-year-old female or male to lead as a pastor within the Canadian context, without age or gender becoming an issue. This research thesis-project reveals one COGOP pastor identified his local church as "a young church"; most of the members are

below the age of thirty-five. This local church demonstrates young adults are still passionate about ministry. In fact, the pastor surmises this local need to reach seniors. This pastor says there is a systemic problem in the “island church”; we should respect age. Some current pastoral leaders are negatively affecting the growth of the same churches they have helped to develop. By engaging in succession planning over a specified period, a seamless transition from the pastorate can be facilitated. This has to be a collective approach agreed on by the national bishop, pastor, his or her family, members, and the suitable successor(s).

Recommendations for succession planning must be effected within the ministry vision of the local and national church. Succession planning may often create an atmosphere of dynamism within the local church. Youth and young adults are often motivated by dynamic activities, not status quo events. Youth and young adults must always be involved in the succession planning process of the local church. Youth and young adult engagement in the development and execution of succession planning may reignite passion to serve out their God-ordained call; vibrant ministries; positive future outlook for the local and national church; partnering with para-church ministries; and community services. This level of ministry vibrancy shall generate growth within the local church. Succession planning shall facilitate interest in youth and young adults volunteering and entering vocational ministry. The pastoral leaders may discover it becomes easier to recognize youth and young adults who have a calling on their life and train them for pastoral leadership. The majority of pastors shall no longer reluctantly develop capable young adult leaders or even the unwillingness to step back and allow a younger person to assert their leadership. Each local congregation should be preparing for its own succession plan. The needs of each local church are varied; one succession plan may not be suitable for all congregations.

Conversely, the national bishop for the COGOP in eastern Canada shall assume the responsibility to assist pastors who express resistance or who are unable to develop their own succession planning in identifying, training, and developing youth and young adult leaders for pastoral leadership for the requisite congregations. Failure to have a strategic succession plan may result in the lack of young adult leaders for pastoral ministry leadership when the existing pastors retire. Currently, there is a small pool of qualified young adults who are willing to assume pastoral leadership. In order to navigate successfully the secularism of the ultra-modern Canadian society over successive generations, we need strategic succession planning within each local church. The immediate impact is that local churches shall remain vibrant and healthy; growth and retention of youth and young adults who shall assume pastoral ministry leadership will continue.

Lessons from Founding Pastors: Affirm the Past and Inspire Future COGOP Generations

In chapters 1 and 2 of the thesis-project, the researcher explored the history of the COGOP in Jamaica. It is apparent this founding pastor interviewed in the research received his salvation experience during the proliferation of global Pentecostalism in Jamaica. Can the Canadian COGOP church of the twenty-first century become a multiethnic and multicultural church? Regardless of the challenges of ministering to the peoples of Canada, the COGOP in Toronto at a point in its history was indeed a multiethnic and multicultural church. What was the racial composition of the church, except Jamaican and other Caribbean? The church in Toronto was predominantly Jamaican and Caucasian. There were Africans, Greeks, Koreans, and Hispanic peoples. The local church was a multicultural congregation. There was a Spanish congregation which engaged in exuberant worship. Unfortunately, the congregation did not

continue since the leader left the ministry. The ministers and overseers informed the pastor the local church was impactful on the city of Toronto. The mayor of Toronto and a city councilor were living within the vicinity of the church; they were mesmerized. The mayor requested the pastor not to change the location of the church; the city councilor visited the church frequently. The COGOP had a vibrant multicultural congregation in downtown Toronto in the 1960s. This multicultural congregation, led by a COGOP pastor of Caribbean origin, was unprecedented. For the continuation of the COGOP in eastern Canada over successive generations, the youth and young adult leaders must impact their cities and contribute to the development of multiethnic and multicultural congregations.

The challenge of ethnicity has rendered the COGOP churches in eastern Canada as predominantly black and Caribbean congregants. What shall be the ethnic identity of the COGOP in Canada within the twenty-first century? The founding pastor is of the opinion that the ethnicity of a pastor may determine the ethnic composition of the membership of the local church. The pastor expresses his lived experience. Black congregants may gravitate to a white congregation; conversely, the white congregants may not be willing to follow the leadership of a black pastor. From his perspective and lived experience, there are certain entrenched prejudices against black pastoral leadership. This has been an inherent situation over the years. Why does a local COGOP need to change to reflect the multicultural composition of the society? If so, what change strategies may be used? It is very difficult to analyze the reasons, apart from the fact it is an inherited prejudice against black pastoral leadership. In the preliminary years, the reasons given were black pastoral leaders were untrained and not intellectually capable of leading multiethnic and multicultural congregations. Black pastoral leaders are trained; this is not a dominant reason now. Therefore, it is very difficult to explain why the COGOP congregations

are still predominantly black and Caribbean. Should the COGOP change to reflect multicultural Canadian society? This is a complex situation and warrants a multifaceted solution. Many national bishops and pastoral leaders appear not to be able to address and provide an ideal solution for the COGOP to change and reflect multicultural Canadian society. The COGOP pastoral leaders cannot change people's deep-rooted views on racial assimilation. Hence, the COGOP pastoral leaders should conduct ministry to all peoples and allow the Holy Spirit to perform his ministry to reflect multicultural Canadian society within the local churches.

Extricating further lessons from a founding pastor: What will the successive generation of pastoral leaders look like within the twenty-first century? If we take into consideration the book of Daniel, God is in control of his church. The universal church and the COGOP will continue until the materialization of the millennial kingdom when things will come to a climax. The church shall not be annihilated. God shall make his selections of young girls and boys who shall matriculate into young women and men to successfully lead the church with an indomitable passion to advance God's kingdom. Will the COGOP denominations become extinct in twenty-first-century Canada? Some COGOP local churches may fail and some denominations may fail, but the kingdom of God will not fail. This founding pastor predicts and confidently proclaims the COGOP as a part of the kingdom of God shall not fail. There are younger visionary leaders who are equipped through formal seminary training and the tool of secular education. As God provided young Daniel with the gift of leadership, so he shall do today with youth and young adults.

The Outcome of the Five Assumptions for the Research Thesis-Project

The parameters of this thesis-project are the Church of God of Prophecy congregations within the Canadian-Caribbean churches in eastern Canada. There are several assumptions which formulate the research project. The first assumption is that many pastors are older and shall retire soon; the perceived leadership challenge is the shortage of qualified pastors. The outcome of the research in chapter 4 reveals this assumption is correct. However, there is no shortage of qualified pastors to lead the current COGOP congregations.

The second assumption is that pastors do not have pension benefits to facilitate their retirement; the leadership challenge is that they are serving longer within the pastorate for economic reasons. The quantitative statistical data and qualitative responses disclose this assumption to be factual. Recently, the national bishop, along with the financial services ministry of the national COGOP office, has devised a plan for some form of pension benefit plans to be developed so that pastors may receive compensation at retirement from ministry.

The third assumption is that young adults are not being identified, trained, and mentored to assume pastoral leadership roles; the young adults may not accept their ministry calling and leave the church out of frustration. This is a complex and multifaceted dynamic within some local churches based on how the local church was planted. Invariably, most pastors surveyed and openly expressed within the focus group a willingness to identify, train, develop, and mentor young adults within their local church to assume pastoral leadership roles within the foreseeable future.

The fourth assumption is that pastoral leadership transitions may be disruptive to congregations; the churches may split and lose members. This is perhaps the most challenging assumption for which to identify the truth. The statistical data and qualitative responses expose

some negative practices of pastoral leadership transitions which have contributed to the disruption of local congregations. The researcher has provided some salient recommendations above which may alleviate the challenges of pastoral leadership transitions. Similarly, many pastors are taking strategic steps and making intentional efforts to counter and restore congregations which have loss members due to challenging pastoral leadership transitions. In fact, there are some successful transitions of pastoral leadership throughout eastern Canada.

The fifth assumption is that the successive generation of leaders may be excluded from leading congregants who they most identify with in a multicultural context. Since assumption four appears to be true in most local churches, by extrapolation, assumption five gives the impression to be factual also. From a positive perspective, the trajectory of the statistical data in chapter 4 indicates the second-generation churches are becoming less representational of Caribbean-born congregants within the congregations. Most naturally and through attrition, the third- and fourth-generation COGOP churches shall be led by the successive generation of Canadian-born pastoral leaders. Young adults may not be excluded from leading congregants who they most identify with in a multicultural Canadian context. These future successive generations of pastoral leaders are encouraged to assume a transformational, not a transactional, leadership style. Resistance to or failure to implement a transformational leadership style may result in missed opportunities for the perpetuity of leadership development among the youth and young adults within the COGOP. Partnering with people from the various congregations and denominations may lead to best practices in leadership development. Future pastoral leaders ought to be collaborative, adaptable, culturally sensitive, and emotional intelligent. They shall possess the pastoral leadership competencies to coexist in an ultra-modern Canadian society but

effectively influence societal norms and transformation of the spiritual existence of peoples, through the proclamation and incarnation of the gospel of Jesus Christ.

Final Recommendations and Conclusion

In this thesis-project the researcher explores the pastoral leadership challenges in alignment with the thesis statement: Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God, to advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends; and to do so over consecutive generations in Canada. The researcher reveals some of the most critical pastoral leadership challenges facing the churches. The intent is to clarify, conceptualize, and confront the pastoral leadership challenges. The purpose of the project is to plan strategically for the continuation of the church over consecutive generations according to Scripture (Eph 4:11-16).

According to the passage, it is evident God has equipped the church with the necessary gifts to ensure the continuity and development of spiritual gifts within the church, the Body of Christ. These spiritual gifts, including pastoral leadership, shall not cease. God shall continue to call and appoint youth and young adults to leadership and ultimately pastoral leadership within the COGOP in eastern Canada. The COGOP in eastern Canada must not be perceived as a Caribbean or black church. Regardless of the historical and present composition of the COGOP churches in eastern Canada, deliberate effort must be exercised, consistently, to minister the gospel to various ethnic groups in Canada. Over successive generations, the dynamics of church structure, styles of worship, leadership styles, and many paradigm shifts shall result in the

COGOP becoming more adaptable to minister to the Canadian society and confront or engage the societal norms both spiritually and socially.

To facilitate the spiritual gift of pastoral leadership and engagement and participation of youth and young adults in the life and ministry of the COGOP churches in eastern Canada, it is imperative that the national bishop ordain pastors and bishops at a younger age. Identifying, training, development, and mentorship of youth and young adults for pastoral ministry leaders must commence at an earlier stage of human development. Salaries and benefits must be commensurate with the training and attractive and competitive to those within the comparative marketplace ministries and callings. This will promote pastors serving as full-time ministers and not bi-vocational ministers.

One of the shortcomings of the COGOP in eastern Canada as a Pentecostal organization is its failure to recognize the various areas of ministry and gifts that God has placed within the church, the Body of Christ. The tendency is to focus on the primary area of concentration as pastoral ministry; the other ministry areas are often belittled, neglected, or viewed as nonessential. This is detrimental to the maturity and progress of the church. God has given each area of ministry for the benefit of the church, the Body of Christ. The pulpit ministry is no more important than the teaching ministry. Many young adults have been discouraged and disengaged because they believe they are not called to pastoral ministry leadership. Their areas of giftedness are not recognized or appreciated. It is indispensable that all spiritual gifts must be recognized, assessed, and honed for a comprehensively functioning local church.

Canada shall continue to be a highly educated and advanced country. This will necessitate highly trained pastoral leaders. Considering the demand and cost for Bible college and seminary training to prepare for ministry, each year all local churches must allocate

educational funds to support these training initiatives. The COGOP must always consider the impact of the financial cost of education, which is often a deterrent to the pursuit of formal ministry training. Health care, insurance, dental benefits, and pension plans are normal benefits packages within employment contracts within the Canadian context. Hence, the COGOP must include health care benefits and benefit plans for pastoral staff. The future COGOP churches shall grow to become larger congregations in which most people are newer converts to Christ, not pursuing a connection to a denominational structure but becoming disciples of Jesus Christ. The ensuing Canadian COGOP local church shall be deeply involved in social justice and community engagement. In alignment with Ephesians 4:11-16, plurality of leadership in every local church shall continue beyond the realm of the office of the national bishop or senior or lead pastors.

The conclusion is that the thesis statement is proven as accurate: Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God, to advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends; and to do so over consecutive generations in Canada.

It is the hope of this researcher that other students will undertake other possible studies suggested by the lessons and findings in this Thesis - Project.

APPENDIX A
INFORMED CONSENT DOCUMENT

Project Title: Pastoral Leadership Challenges in the Canadian-Caribbean Congregations in the Church of God of Prophecy in Eastern Canada

Principal Investigator: Frank W. Douglas, Doctor of Ministry Student, Global Pentecostalism Track, Gordon-Conwell Theological Seminary

PURPOSE

This is a research study. The purpose of this research study is to explore the pastoral leadership challenges in alignment with the thesis statement: Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God, to advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends; and do so over consecutive generations in Canada.

The researcher expects to reveal the most critical pastoral leadership challenges facing the churches. The intent is to clarify, conceptualize and confront the pastoral leadership challenges. The purpose of the project is to strategically plan for the continuation of the church over consecutive generations according to Scripture (Ephesians 4:11-16). The results of the research may be circulated in a workshop presentation and anticipated publication as a book, to senior church leaders within the Church of God of Prophecy.

The purpose of this consent form is to give you the information you will need to help you decide whether to be in the study or not. You may ask any questions about the research, what you will be asked to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear.

We are inviting you to participate in this research study because you are a lead/senior pastor presently serving within the Church of God of Prophecy (COGOP), Canada East.

1. Focus group with lead/senior pastors at the Church of God of Prophecy (COGOP) shall be conducted:
 - The focus group shall be no more than 10-12 pastors.
 - The session duration is 2 hours maximum.
 - Only participant pastors' characteristics such as age and generation will be collected as demographic information, anonymously.
 - Senior/lead pastor participants shall be selected on the basis that they lead a COGOP local church.
 - There shall be no participants' recruiting to take part in the project.
 - Involvement is voluntary, without compensation and confidential.
2. Conducting Interviews:
 - The researcher shall conduct interviews with two senior bishops/founding pastors.

- The researcher shall explain the process; answer all relevant questions.
- Each participant pastor shall be advised in a preliminary information session; focus group they are free to withdraw from the project at any time.
- Involvement is anonymous, confidential, voluntary and without compensation.

PROCEDURES

If you agree to participate the duration of the focus group and/or interview shall be no more than 2 hours maximum. The following procedures are involved in this study.

The primary research is designed to explore the pastoral leadership challenges in the Canadian-Caribbean congregations in the Church of God of Prophecy in Eastern Canada. The researcher will engage in the collection of primary data to discover the pastoral leadership challenges in alignment with the thesis statement.

The focus group and/or interview shall assist the researcher in capturing the real responses which shall be numerically analyzed; producing consistent responses regardless of the participating pastor and enable quantitative interpretation of the data. The relevant instructions shall highlight the fact that no personal information may be collected or disseminated that may identify the pastors.

There shall be a debriefing of and feedback to participants at the end of the project. The plan is to debrief participants and share project results with them, through presentations at the Eastern Canada COGOP Leadership Conferences. There are no perceived or identifiable possible risks to the participating pastors; no personal information may be collected or disseminated that may identify the pastors.

RISKS

Note that the focus group and interviews shall be confidential without names. There shall be no disclosure of names only categories of persons (pastor, layperson, Bishop, etc.) shall be used.

BENEFITS

The potential personal benefits that may occur as a result of your participation in this study, there are no personal benefits for participating, but that the researchers anticipate that, in the future, the church and society may benefit from this study by the leadership practices which result from this study.

COMPENSATION

You will not be compensated for participating in this research project.

CONFIDENTIALITY

Records of participation in this research project will be kept confidential to the extent permitted by law. In the event of any report or publication from this study, your identity will not be disclosed. Results will be reported in a summarized manner in such a way that you cannot be identified.

VOLUNTARY PARTICIPATION

Taking part in this research study is voluntary. You may choose not to take part at all. If you agree to participate in this study, you may stop participating at any time. If you decide not to take part, or if you stop participating at any time, your decision will not result in any penalty or loss of benefits to which you may otherwise be entitled. Any data collected from the participant prior to withdrawal will be destroyed and not included in the study results.

The researcher has no relationship with the focus group or interviewees/participants and is a fellow pastor. This does not place the researcher in any position of authority over the participants such that their participation or non-participation in the focus group might be perceived as affecting their status for employment, promotion, etc.

QUESTIONS

Questions are encouraged. If you have any questions about this research project, please contact: Frank W. Douglas, 416-997-9249 and rev_fd@northparkwc.org.

If you have questions about your rights as a participant, please contact the Co-Chair of the Institutional Review Board, David A. Currie, at: dcurrie@gordonconwell.edu; 978-646-4176

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study. You will receive a copy of this form.

Participant's Name (printed): _____

(Signature of Participant)

(Date)

RESEARCHER STATEMENT

I have discussed the above points with the participant. It is my opinion that the participant understands the risks, benefits, and procedures involved with participation in this research study.

(Signature of Researcher)

(Date)

APPENDIX B

TABLE 1: MAIN QUESTIONS FOR THE RESEARCH THESIS-PROJECT

Main Questions	Corresponding Questionnaire Questions
1. Does the Church of God of Prophecy (COGOP) have a ministry plan for the Canadian context of the twenty-first century?	6, 8, 9, 10
2. Does the COGOP prepare pastoral leaders through formal seminary education for the ministry challenges in the twenty-first century?	5, 6
3. Does the COGOP intentionally develop and mentor young adults for pastoral ministry?	11
4. Does the COGOP help pastors to develop change strategies for leadership transition which will sustain a healthy COGOP congregation?	7
5. Does the COGOP need a succession plan for pastors?	1, 3, 12
6. Does the COGOP need a pastoral leadership strategy for each local church?	2, 4, 10
7. Does the Church of God of Prophecy address the pastoral leadership challenges in the Canadian-Caribbean diaspora congregations in eastern Canada?	12

APPENDIX C

QUESTIONS LISTED ON THE SURVEY QUESTIONNAIRE

1. Are you a first (diaspora)-, second-, or third-generation pastor?
2. Is your pastoral leadership impacted by your diaspora formation?
3. Do you lead a first (diaspora)-, second-, or third-generation congregation?
4. Is your congregation white Canadian, Caribbean, other ethnic or multiethnic?
5. Is the Church of God of Prophecy (COGOP) pastor of the first (diaspora) generation facing leadership challenges?
6. Are you equipped to address the pastoral challenges of the twenty-first century in eastern Canada?
7. Does the Caribbean culture and differences to the Canadian culture affect your pastoral leadership?
8. Does the COGOP pastor intentionally minimize the negative impacts to the congregation during leadership transitions?
9. Do intergenerational congregants successfully navigate pastoral leadership changes?
10. Is it necessary for the COGOP to hire defined pastoral leaders suitable for each of the specific congregations?
11. Do you intentionally identify, train, and develop young adults for pastoral leadership within your local church?
12. To what extent do you agree with this statement: “The Church of God of Prophecy needs to develop a succession plan for pastoral leadership challenges”?

APPENDIX D

LETTER SENT TO THE SENIOR/LEAD PASTORS WITHIN THE CHURCH OF GOD OF PROPHECY IN ONTARIO AND QUEBEC (ENGLISH VERSION)



North Park Worship Centre

(A Ministry Of The Church Of God Of Prophecy)

395 North Park Drive, Brampton, Ontario, L6S-6A9

Ph. (905) 450-7554

Fax: (905) 450-9194

Web: www.northparkwc.org

Senior Pastor: Frank Douglas

Assistant Pastor: Mark Lawrence

Associate Pastor: Fitzroy Matthews

October 29, 2018

Attention: Pastor

Subject: Doctor of Ministry Dissertation Thesis Research Project

In this thesis project the researcher will explore the pastoral leadership challenges in alignment with the thesis statement: *Strategic pastoral leadership is critical for the continuation of the Church of God of Prophecy as a visible representation of the kingdom of God, to advance in proclaiming the gospel; ministering to the social needs of people; effecting societal trends; and do so over consecutive generations in Canada.* The researcher expects to reveal the most critical pastoral leadership challenges facing the churches. The intent is to clarify, conceptualize and confront the pastoral leadership challenges.

The purpose of the project is to strategically plan for the continuation of the church over consecutive generations according to Scripture (Ephesians 4:11-16). The primary research is designed to explore the pastoral leadership challenges in the Canadian-Caribbean congregations in the Church of God of Prophecy in Eastern Canada. The researcher will engage in the collection of primary data to discover the pastoral leadership challenges in alignment with the thesis statement.

The attached pastoral questionnaire survey will assist the researcher in capturing the real responses which will be numerically analyzed; producing consistent responses regardless of the participating pastor and enable quantitative interpretation of the data. The researcher will utilize the Likert-type scale variations *strongly disagree, disagree, somewhat disagree, neutral, somewhat agree, agree and strongly agree*. This scale variation will allow the researcher to uncover the varying perspective of the pastoral leaders. The attached pastoral questionnaire is designed to get valuable feedback from you that will assist the researcher to better understand the pastoral challenges.

Let me remind you of the purpose of the research project is to strategically plan for the continuation of the church over consecutive generations according to Scripture (Ephesians 4:11-16). Please be assured that all of your answers will be kept confidential. Do not place your name anywhere on this questionnaire survey sheet. All of the information gathered will be presented in summary form, in combination with the responses of other pastors. This questionnaire should take no longer than 15 to 20 minutes to complete. Please feel free to provide additional comments which may clarify your responses. Upon receipt of the questionnaire please immediately complete, scan and email the forms to my attention at rev_fd@northparkwc.org.

Thank you for taking the time to communicate with me.
Respectfully yours,

Pastor Frank Douglas, B. Comm., M.A., D. Min. (Cand.)
Researcher

APPENDIX E

GOOGLE FORM: TOOL USED TO COMPLETE THE QUESTIONNAIRE ONLINE

Doctor of Ministry Dissertation Thesis Research Project

Dear Participant,

This study is being conducted by Pastor Frank Douglas, Lead Pastor of the North Park Worship Centre, (A Ministry of the Church Of God Of Prophecy). Please be assured that all of your answers will be kept strictly confidential. The information that you provide will be presented only in summary form, in combination with the responses of other participants in this study. The answers that you give will never be linked with your name. By completing this questionnaire, you have given your consent that you are a voluntary participant in this study.

This questionnaire is designed to explore the pastoral leadership challenges in the Canadian-Caribbean congregations in the Church of God of Prophecy (COGOP) in Eastern Canada. The information you provide will be helpful to strategically plan for the continuation of the church over consecutive generations according to Scripture (Ephesians 4:11-16).

Please review the instructions and answer the questions below, as a quality check, all questions are marked as required: if you do not have additional comments to add, please put NA so that the survey can be submitted.

After completing the survey, please select the 'Submit' button to save and submit your responses.

Thank you for your time and assistance.

Respectfully yours,

Pastor Frank Douglas, B. Comm., M.A., D. Min. (Cand.)

Researcher

***Required**

Below each statement, please click on Choose and select from the dropdown list to indicate the degree to which you agree or disagree with the statement.

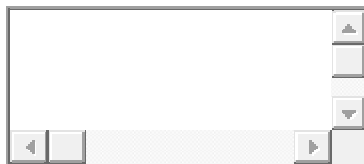
Q1a. I am equipped to address the pastoral challenges of the 21st century in Eastern Canada. *

Choose

- 1 - Strongly Disagree
- 2 - Disagree
- 3 - Somewhat Disagree
- 4 - Neutral
- 5 - Somewhat Agree
- 6 - Agree
- 7 - Strongly Agree

Q1b. Please give additional comments or explanations - type NA if nothing to add *

Your answer



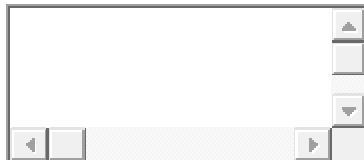
Q2a. I intentionally minimize the negative impacts to the congregation during a leadership transition. *

Choose

- 1 - Strongly Disagree
- 2 - Disagree
- 3 - Somewhat Disagree
- 4 - Neutral
- 5 - Somewhat Agree
- 6 - Agree
- 7 - Strongly Agree

Q2b. Please give additional comments or explanations - type NA if nothing to add *

Your answer



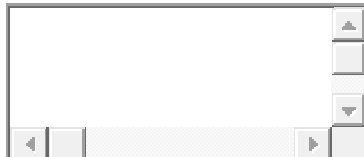
Q3a. Intergenerational congregants successfully continue attending the local church during and after a pastoral leadership change. *

Choose

- 1 - Strongly Disagree
- 2 - Disagree
- 3 - Somewhat Disagree
- 4 - Neutral
- 5 - Somewhat Agree
- 6 - Agree
- 7 - Strongly Agree

Q3b. Please give additional comments or explanations - type NA if nothing to add. *

Your answer



Q4a. It is necessary for the Church of God of Prophecy (COGOP) to hire defined pastoral leaders suitable for each local congregation. *

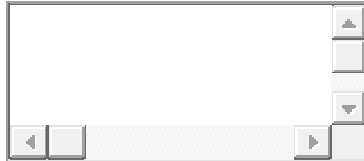
Choose

- 1 - Strongly Disagree
- 2 - Disagree
- 3 - Somewhat Disagree
- 4 - Neutral

- 5 - Somewhat Agree
- 6 - Agree
- 7 - Strongly Agree

Q4b. Please give additional comments or explanations - type NA if nothing to add. *

Your answer



Q5a. The Church of God of Prophecy (COGOP) pastor of the first (diaspora) generation is facing leadership challenges *

Choose

- 1 - Strongly Disagree
- 2 - Disagree
- 3 - Somewhat Disagree
- 4 - Neutral
- 5 - Somewhat Agree
- 6 - Agree
- 7 - Strongly Agree

Q5b. Please give additional comments or explanations - type NA if nothing to add. *

Your answer



Q6a. I intentionally identify, train, and develop young adults for pastoral leadership within the local church. *

Choose

- 1 - Strongly Disagree
- 2 - Disagree
- 3 - Somewhat Disagree
- 4 - Neutral
- 5 - Somewhat Agree
- 6 - Agree
- 7 - Strongly Agree

Q6b. Please give additional comments or explanations - type NA if nothing to add. *

Your answer

Q7a. Pastoral leadership is affected by differences between Canadian and Caribbean cultures. *

Choose

- 1 - Strongly Disagree
- 2 - Disagree
- 3 - Somewhat Disagree
- 4 - Neutral
- 5 - Somewhat Agree
- 6 - Agree
- 7 - Strongly Agree

Q7b. Please give additional comments or explanations - type NA if nothing to add. *

Your answer

Q8a. To what extent do you agree or disagree with the statement: “The Church of God of Prophecy needs to develop a succession plan for pastoral leadership challenges.” *

Choose

- 1 - Strongly Disagree
- 2 - Disagree
- 3 - Somewhat Disagree
- 4 - Neutral
- 5 - Somewhat Agree
- 6 - Agree
- 7 - Strongly Agree

Q8b. Please give additional comments or explanations - type NA if nothing to add. *

Your answer

Q9a. My pastoral leadership is impacted by my diaspora formation. *

Choose

- 1 - Strongly Disagree
- 2 - Disagree
- 3 - Somewhat Disagree
- 4 - Neutral
- 5 - Somewhat Agree
- 6 - Agree
- 7 - Strongly Agree

Q9b. Please give additional comments or explanations - type NA if nothing to add. *

Your answer

Q10. Please provide any additional comments which may further assist in identifying, clarifying or make recommendations which shall be helpful to strategically plan for the continuation of the Church of God of Prophecy (COGOP) in Eastern Canada, over consecutive generations according to Scripture (Ephesians 4:11-16). *

Your answer

Q11a. Which type of pastor are you? *

Choose

- 1 - First Generation
- 2 - Second Generation
- 3 - Third Generation

Q11b. Please give additional comments or explanations - type NA if nothing to add. *

Your answer

Q12a. Do you lead a: *

Choose

- 1 - First (diaspora) generation congregation
- 2 - Second generation congregation
- 3 - Third generation congregation

Q12b. Please give additional comments or explanations - type NA if nothing to add. *

Your answer



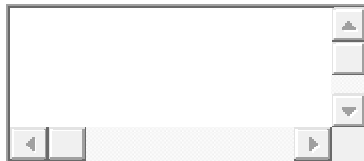
Q13a. Is your congregation composed of: *

Choose

- 1 - White Canadians
- 2 - Caribbean congregants only
- 3 - Other ethnic minorities
- 4 - Multiethnic minorities
- 5 - Multiethnic including white Canadians

Q13b. Please give additional comments or explanations - type NA if nothing to add. *

Your answer



Q14a. What is your highest level of education? *

Choose

- 1 - Primary school
- 2 - High school
- 3 - Collège d'enseignement général et professionnel (CEGP)
- 4 - Completed some college courses
- 5 - Completed some university courses
- 6 - College diploma
- 7 - University Bachelor's degree
- 8 - University graduate degree/Master's level degree
- 9 - Doctoral degree (Ph.D., etc.)
- 10 - Bible College diploma
- 11 - Christian University bachelor's degree
- 12 - Seminary degree/Masters (M.Div., M.A., Th.M.)
- 13 - Seminary Doctoral degree (D. Min., etc.)
- 14 - Other. Please explain

Q14b. Please give additional comments or explanations - type NA if nothing to add. *

Your answer

A rectangular text input field with a light gray border. On the right side, there is a vertical scroll bar with a small upward-pointing arrow at the top. At the bottom right corner, there is a small, light gray button with a right-pointing arrow.

Q15. What is your age range? *

Choose

1 - 18-24

2 - 25-34

3 - 35-44

4 - 45-54

5 - 55-64

6 - 65-74

7 - 75-84

8 - 85 and over

Submit

APPENDIX F

LETTER SENT TO THE SENIOR/LEAD PASTORS WITHIN THE CHURCH OF GOD OF PROPHECY IN ONTARIO AND QUEBEC (FRENCH VERSION)



North Park Worship Centre
(A Ministry Of The Church Of God Of Prophecy)
395 North Park Drive. Brampton, Ontario. L6S-6A9

Ph. (905) 450-7554 Fax: (905) 450-9194 Web: www.northparkwc.org

Senior Pastor: Frank Douglas

Assistant Pastor: Mark Lawrence

Associate Pastor: Fitzroy Matthews

29 octobre, 2018

Attention Pasteur

Sujet: Projet de recherche de Dissertation de Doctorat en Ministère

Avec ce projet de recherche, le chercheur explorera les défis de la direction pastorale conformément au sujet de la thèse: « *La direction pastorale stratégique est essentielle pour la continuité de l'Église de Dieu de la Prophétie en tant qu'une représentation visible du Royaume de Dieu, pour faire progresser (œuvrer) la proclamation de l'Évangile, répondre aux besoins sociaux des gens, affecter les tendances sociétales, et ce tout en ayant un effet durable sur les générations futures au Canada* ». Le chercheur s'attend à élucider (révéler) les défis les plus critiques de la direction pastorale auxquels font face les églises. Le but est de clarifier, de conceptualiser et de confronter les défis (du leadership pastoral) de la direction pastorale.

Le but du projet est de planifier de manière stratégique le continuum de l'église sur plusieurs générations consécutives, conformément aux Ecritures (**Ephésiens 4:11-16**). La recherche principale est conçue pour explorer les défis du leadership pastoral dans les congrégations **Canado-Caribéennes** de l'Église de Dieu de la prophétie dans l'est du Canada. Le chercheur s'engagera dans la collecte de données primaires pour découvrir les défis du leadership pastoral conformément à l'énoncé de la thèse.

L'enquête par questionnaire ci-jointe aidera le chercheur à saisir les réponses réelles qui seront analysées numériquement, à produire des réponses cohérentes quel que soit le pasteur participant et permettre une interprétation quantitative des données. Le chercheur utilisera les variations d'échelle de type Likert fortement en désaccord, en désaccord, en quelque sorte en désaccord, neutre, en quelque sorte en accord, en accord et tout à fait d'accord. Cette variation d'échelle permettra au chercheur de découvrir les différentes perspectives des responsables pastoraux. Le questionnaire pastoral ci-joint est conçu pour vous permettre de recueillir des informations précieuses qui aideront le chercheur à mieux comprendre les défis pastoraux.

Permettez-moi de vous rappeler le but du projet de recherche est de planifier stratégiquement pour le continuum de l'église sur les générations consécutives selon les Éphésiens 4:11-16. Veuillez assurer que toutes vos réponses seront gardées confidentielles. Ne placez pas votre nom sur cette feuille de sondage. Toutes les informations recueillies seront présentées sous forme de résumé, en combinaison avec les réponses des autres pasteurs.

Ce questionnaire ne doit pas durer plus de 15 à 20 minutes. Sentez-vous libre s'il vous plaît de fournir des commentaires additionnels qui peuvent clarifier vos réponses. Dès la réception du questionnaire, veuillez compléter immédiatement, scanner et envoyer les formulaires à mon attention à rev_fd@northparkwc.org.

Merci d'avoir pris le temps de communiquer avec moi.

Respectueusement vôtre,

Pastor Frank Douglas, B. Comm., M.A., D. Min. (Cand.) Rechercheur

APPENDIX G

FRENCH VERSION OF THE PASTORAL LEADERSHIP QUESTIONNAIRE

INSTRUCTIONS: UTILISER L'ÉCHELLE SUIVANTE POUR INDiquer LE DÉGRÉ
AUQUEL VOUS ÊTES EN ACCORD OU EN DÉSACCORD AVEC LES DÉCLARATIONS
SUIVANTES.

1=Fortement en désaccord 2= En désaccord 3= Un peu en désaccord 4=Neutre 5= Un peu en
accord 6=en accord 7=Complètement en accord

S'il vous plaît, veuillez ajouter vos commentaires additionnels ou explications pour chaque
question, si nécessaire.

1. Je suis équipé pour relever les défis pastoraux du 21^{ème} dans l'Est du Canada

1=Fortement en désaccord 2= En désaccord 3= Un peu en désaccord 4=Neutre 5= Un peu
d'accord 6=D'accord 7=Extrêmement d'accord

Commentaires: _____

**2. Je réduis intentionnellement les effets négatifs sur la congrégation lors de la transition
du leadership.**

1=Fortement en désaccord 2= En désaccord 3= Un peu en désaccord 4=Neutre 5= Un peu
d'accord 6=D'accord 7=Extrêmement d'accord

Commentaires: _____

3. Les congrégations intergénérationnelles continuent à fréquenter l'église Locale durant et après un changement de direction pastorale.

1=Fortement en désaccord 2= En désaccord 3= Un peu en désaccord 4=Neutre 5= Un peu d'accord 6=D'accord 7=Extrêmement d'accord

Commentaires:

4. Il est nécessaire pour l'église de Dieu de la Prophétie (ÉDP) de choisir des leaders qualifiés pour chaque église Locale.

1=Fortement en désaccord 2= En désaccord 3= Un peu en désaccord 4=Neutre 5= Un peu d'accord 6=D'accord 7=Extrêmement d'accord

Commentaires_____

5. Le Pasteur de l'Église de Dieu de la Prophétie (ÉDP) de la première génération (diaspora) fait face à des défis énormes de leadership.

1=Fortement en désaccord 2= En désaccord 3= Un peu en désaccord 4=Neutre 5= Un peu d'accord 6=D'accord 7=Extrêmement d'accord

Commentaires_____

6. J'ai intentionnellement identifié, formé, et développé des jeunes adultes pour le leadership pastoral dans l'église Locale.

1=Fortement en désaccord 2= En désaccord 3= Un peu en désaccord 4=Neutre 5= Un peu d'accord 6=D'accord 7=Extrêmement d'accord

Commentaires_____

7. Le leadership pastoral est influencé par les différences entre les cultures Canadiennes et Caribéennes.

1=Fortement en désaccord 2= En désaccord 3= Un peu en désaccord 4=Neutre 5= Un peu d'accord 6=D'accord 7=Extrêmement d'accord

Commentaires:

8. Dans quelle mesure êtes-vous d'accord ou en désaccord avec la déclaration " l'église de Dieu de la Prophétie a besoin de mettre en place un plan de succession pour les défis de leadership pastoral."

1=Fortement en désaccord 2= En désaccord 3= Un peu en désaccord 4=Neutre 5= Un peu d'accord 6=D'accord 7=Extrêmement d'accord

Commentaires:_____

9. Mon leadership pastoral est influencé par ma formation de diaspora.

1=Fortement en désaccord 2= En désaccord 3= Un peu en désaccord 4=Neutre 5= Un peu d'accord 6=D'accord 7=Extrêmement d'accord

Commentaires:

Questions Demographics:

1. Êtes-vous la première (diaspora), seconde or troisième génération pasteur?

Commentaires::_____

2. Conduisez-vous?

- a. Première (diaspora) congrégation de cette génération
- b. Seconde congrégation de cette génération
- c. Troisième congrégation de cette génération

Commentaires: _____

2. Votre est-elle composée de?

- a. Canadiens Blancs
- b. Seulement des Caribéens
- c. Autres minorités ethniques
- d. Minorités Multi-ethniques
- e. Multi-ethniques incluant les canadiens blancs

Commentaires _____

3. Quel est le niveau de votre éducation le plus élevé?

- a. École élémentaire
- b. École secondaire
- c. Collège d'enseignement général et professionnel (CEGP)
- d. Complété des cours de collège
- e. Complété des cours d'université
- f. Diplôme d'études Collégiales
- g. Degré Universitaire (baccalauréat)
- h. Gradué Universitaire au niveau de maîtrise
- i. Doctorat (PhD., etc.)
- j. Diplôme de Collège Biblique
- k. Baccalauréat de l'université Chrétienne
- l. Maîtrise (M.Div., M.A., Th.M.)
- m. Doctorat (D. Min., etc.)

n. Autres. S'il vous plait, expliquer.

Commentaires

4. Quelle est votre âge moyen?

a. 18-24 b. 25-34 c. 35-44 d. 45-54 e. 55-64

f. 65-74 g. 75-84 h. 85 et plus

Commentaires

APPENDIX H

TABLE 2: PASTORS' RESPONSES TO SURVEY QUESTIONS 1-9

SURVEY QUESTIONS ONE TO NINE (Q1-9)	Total	Strongly Agree (%)	Agree (%)	Somewhat Agree (%)	Neutral (%)	Somewhat Disagree (%)	Disagree (%)	Strongly Disagree (%)	Total
Q1a. I am equipped to address the pastoral challenges of the twenty-first century in eastern Canada.	19	42	42	5	0	5	0	5	100
Q2a. I intentionally minimize the negative impacts to the congregation during a leadership transition.	19	42	42	0	0	0	11	5	100
Q3a. Intergenerational congregants successfully continue attending the local church during and after a pastoral leadership change.	19	11	32	21	21	11	5	0	100
Q4a. It is necessary for the Church of God of Prophecy (COGOP) to hire defined pastoral leaders suitable for each local congregation.	19	37	47	0	5	0	5	5	100

Q5a. The Church of God of Prophecy (COGOP) pastor of the first (diaspora) generation is facing leadership challenges	19	42	32	21	5	0	0	0	100
Q6a. I intentionally identify, train, and develop young adults for pastoral leadership within the local church.	19	32	42	16	11	0	0	0	100
Q7a. Pastoral leadership is affected by differences between Canadian and Caribbean cultures.	19	11	37	32	11	0	11	0	100
Q8a. To what extent do you agree or disagree with the statement: “The Church of God of Prophecy needs to develop a succession plan for pastoral leadership challenges”?	19	74	21	0	0	0	5	0	100
Q9a. My pastoral leadership is impacted by my diaspora formation.	19	11	32	16	11	11	11	11	100

APPENDIX I

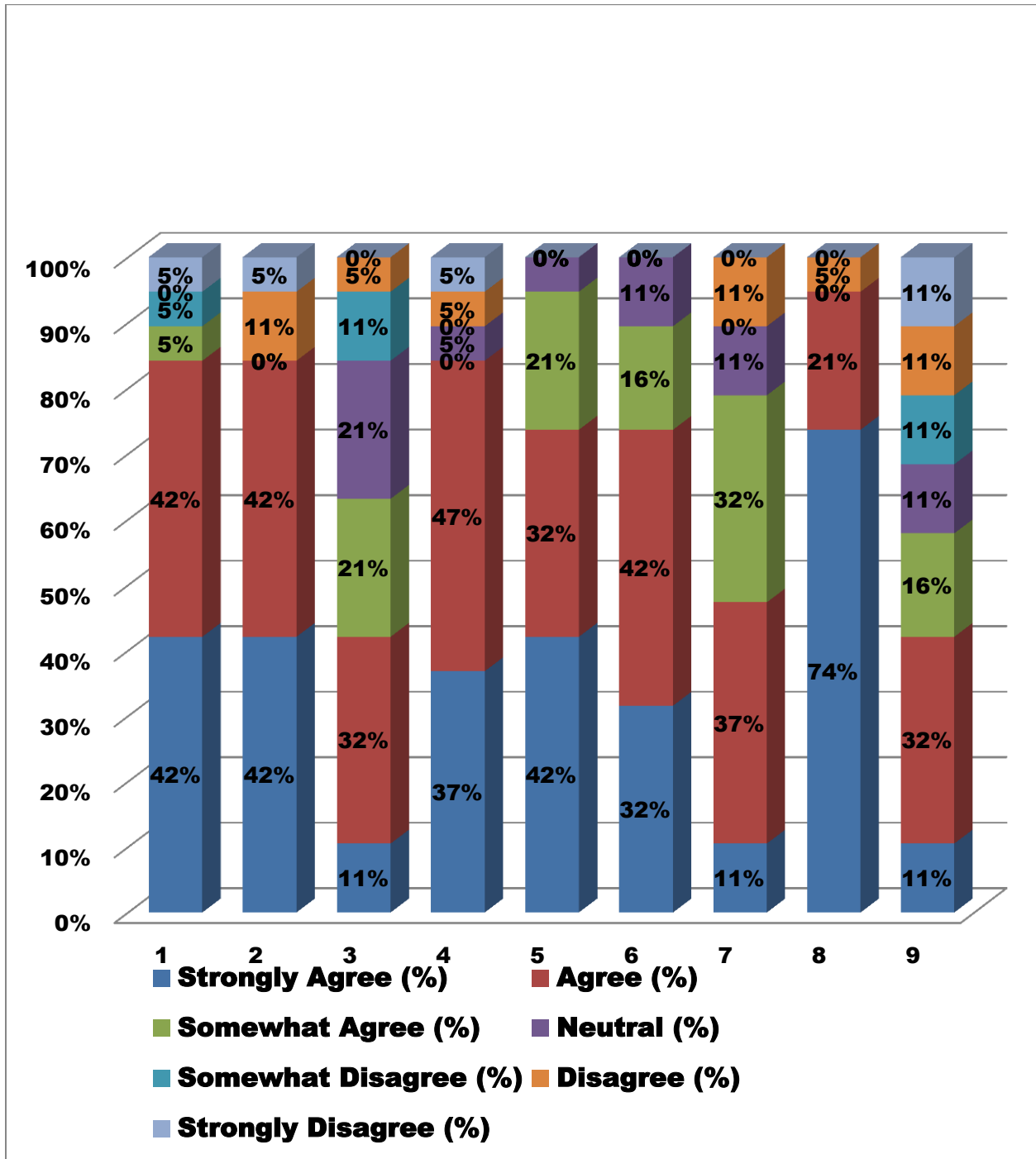


FIGURE 1: SUMMARY OF PASTORS' RESPONSES TO SURVEY QUESTIONNAIRE

APPENDIX J

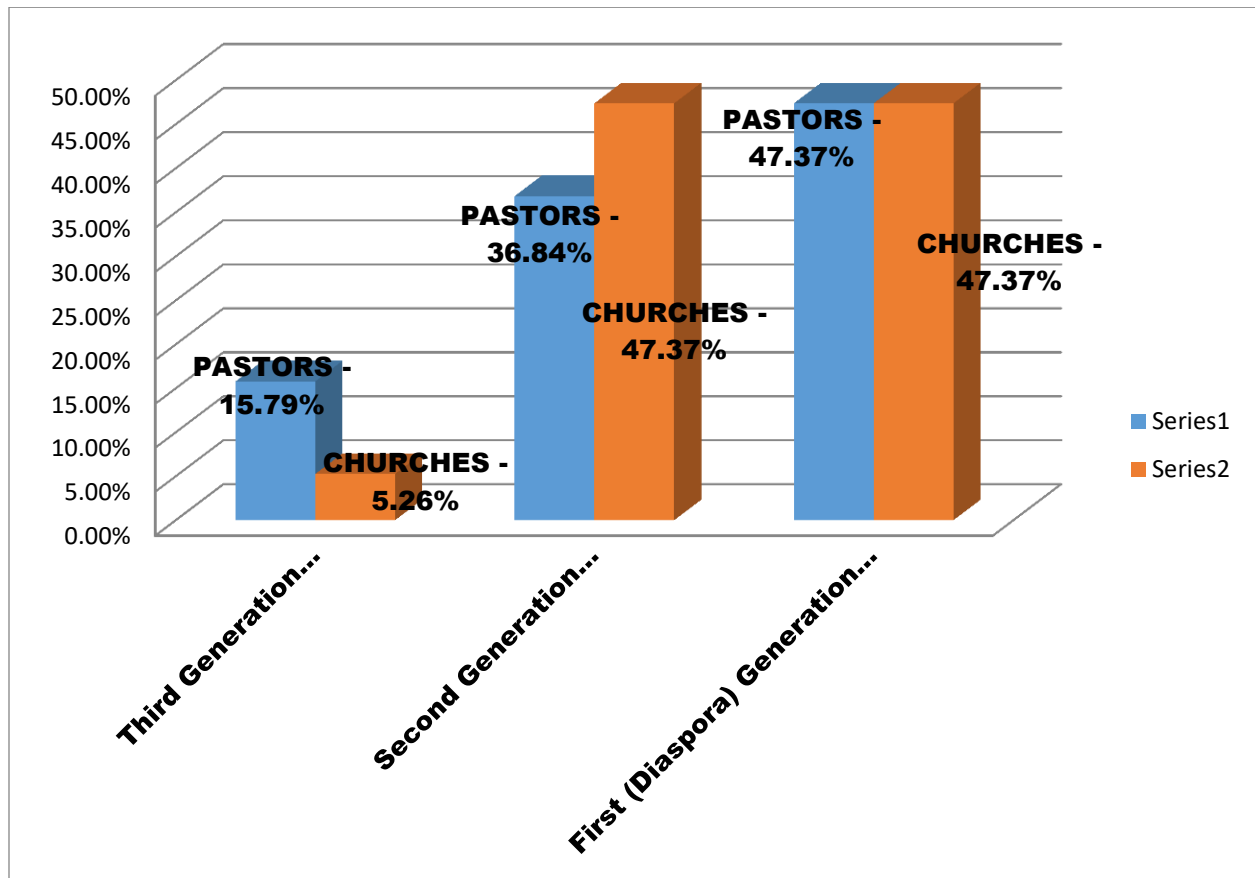


FIGURE 2: COMPARISON OF GENERATIONS OF PASTORS AND CONGREGATIONS

APPENDIX K

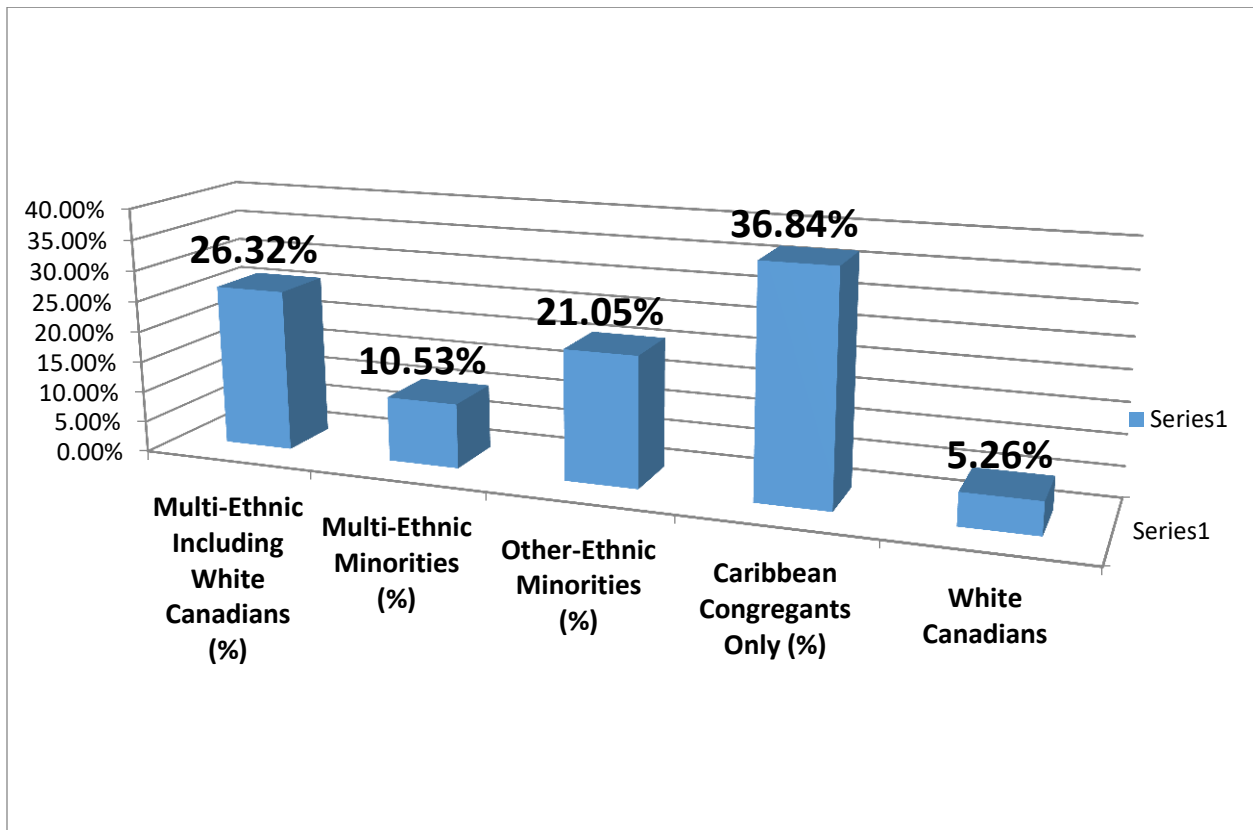


FIGURE 3: ETHNIC DEMOGRAPHIC COMPOSITION OF CONGREGATIONS

APPENDIX L

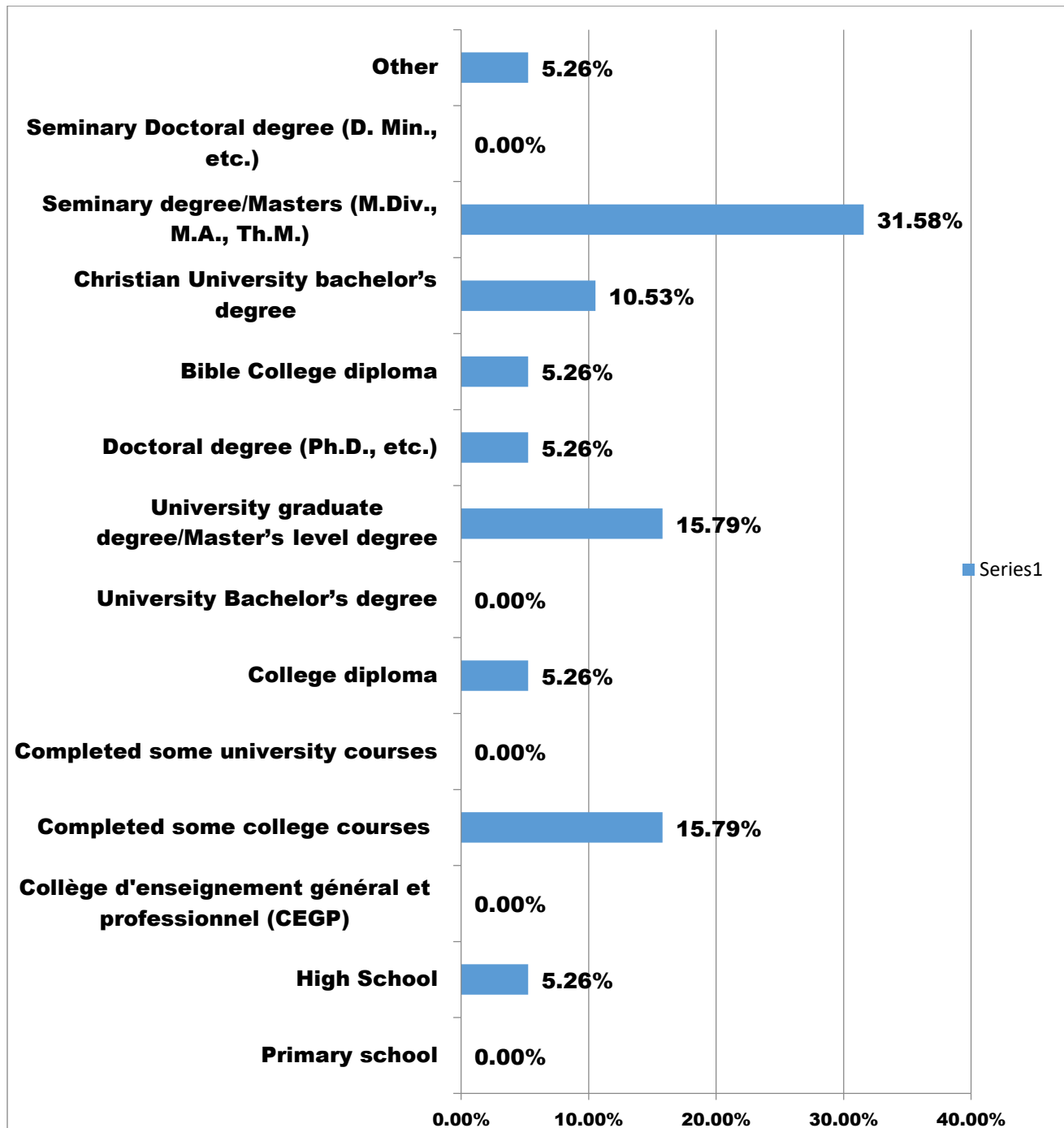


FIGURE 4: PASTORS' HIGHEST LEVEL OF EDUCATION

APPENDIX M

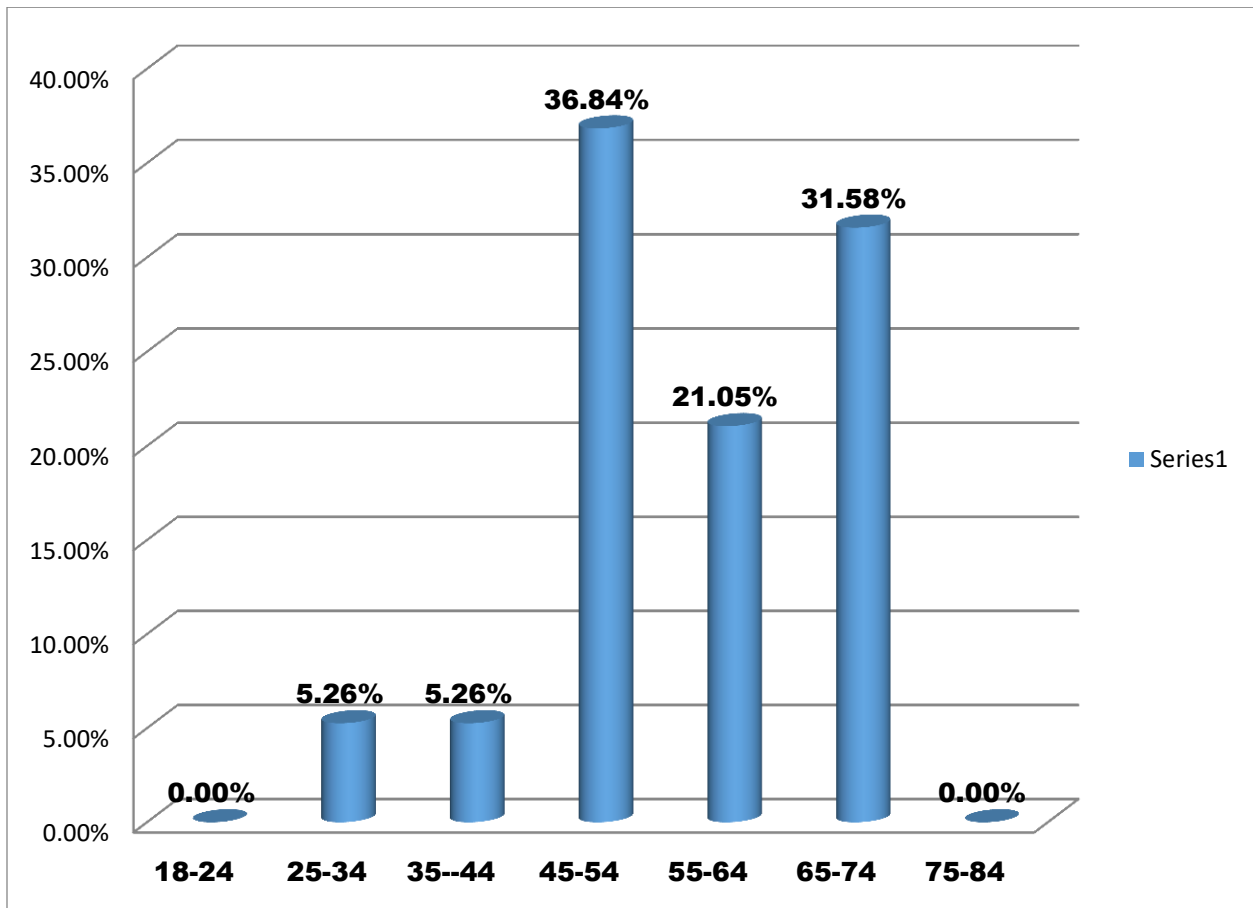


FIGURE 5: DEMOGRAPHIC REPRESENTATION OF PASTORS' AGE RANGES

APPENDIX N

ADDITIONAL PASTORS' RESPONSES TO QUESTION 10

Q10. Please provide any additional comments which may further assist in identifying, clarifying or make recommendations which shall be helpful to strategically plan for the continuation of the Church of God of Prophecy (COGOP) in eastern Canada, over consecutive generations according to Scripture (Eph 4:11-16).

According to the passage, it is clearly evident that the Lord has equipped the church with the necessary gifts and implements in order that there should be a continuity of development within the body, so as not to cause cessation of the gifts.

The church must not just be seen as a Caribbean or black church. Greater effort needed to reach the various ethnic groups in Canada.

We need to ordain Pastors and Bishops at a younger age. Salaries and Benefits needs to be more attractive. Training and mentorship must begin at an earlier stage.

I believe that one of the shortcomings of the organization is its failure to recognize the various areas of ministry and gifts that God has placed in His body. The primary area of concentration is pastoral ministry and the other areas are totally neglected or viewed as non-essential. This is detrimental to the maturity and progress of the church as each area of ministry is given by God for the benefit of His body. The pulpit ministry is no more important than the teaching ministry.

Many young people have been discouraged because they are not called to pastoral ministry but their areas of giftedness is not recognized nor appreciated.

Take into consideration the demand to prepare for ministry today, therefore, (COGOP) must plan to include a future care plan for its staff.

While the above question does specifically apply there is a similar transition in my own context as we have moved from small intensely COGOP church to a larger congregation in which most people are newer converts to Christ and are not making the same level of connection to a denominational structure. Our local church has truly become a Canadian local Church deeply involved in its community.

No clarification needed. All I would like to state is already in above answers

Have clear guidance on pastoral transition. Have a corporate approach to salary and benefits so we can attract and keep younger ministers. Be intentional about attracting more young men and women to ministry. Have plurality of leadership in every local church.

CONSISTENT TRAINING PROGRAM WHERE YOUNG MEN AND WOMEN CAN BE DEVELOPED.

The development of adequate leaders must be deliberate and strategic in order to not only maintain, but also to grow, the effectiveness of the COGOP over consecutive generations.

Nothing to add at this time.

What it is doing: gathering the young adults together and challenge them to look like Timothy.

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VITA

Frank Worrell Douglas was born February 1, 1967, in Spanish Town, Jamaica. After thirty-eight years of ministry, Frank presently serves as an ordained minister within the Church of God of Prophecy in Canada. Frank has served for a combination of twenty-five years as a youth, associate, and lead pastor, with preaching and teaching ministry in Jamaica, Canada, the United States, and Africa. One of his ministry passions is missions. In November 2005, he served in global missions to Cameroon, West Africa, where he ministered holistically to the needs of God's people. The variety in his theological education and ministry qualify Frank to engage in academic scholarship and practical pastoral theology. He completed the COGOP ministerial training program and was awarded a certificate of completion. He is an ordained and licensed pastor within the COGOP and is authorized by the Province of Ontario, Canada, to solemnize marriages. Frank is licensed as an approved teacher with the Evangelical Training Association in Wheaton, Illinois. He is an adjunct lecturer in the Ministerial Development Training program, a consortium with Oral Roberts University and the COGOP. Frank has a Master of Arts degree in religion from Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts, and is a doctor of ministry degree candidate in the Global Pentecostalism track, with an emphasis on Christian ministry leadership. He anticipates graduating in May 2020. Frank has three diplomas in business management, accounting, finance, and a bachelor of commerce degree in accounting and finance from Ryerson University in Toronto, Canada. He has served as a member of the corporate board of directors for the COGOP of Canada for eleven years. He has served for twenty-five years in corporate Canada in various leadership roles. Frank is married to Jacqueline Cornwall-Douglas, and they have three children.